

ELEVENTH ANNUAL
WESTERN UNITARIAN CONFERENCE NUMBER
AND
YEAR BOOK FOR 1888-1889.

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, JUNE 2 AND 9, 1888.

[NUMBERS 14 AND 15.

EDITORIAL.

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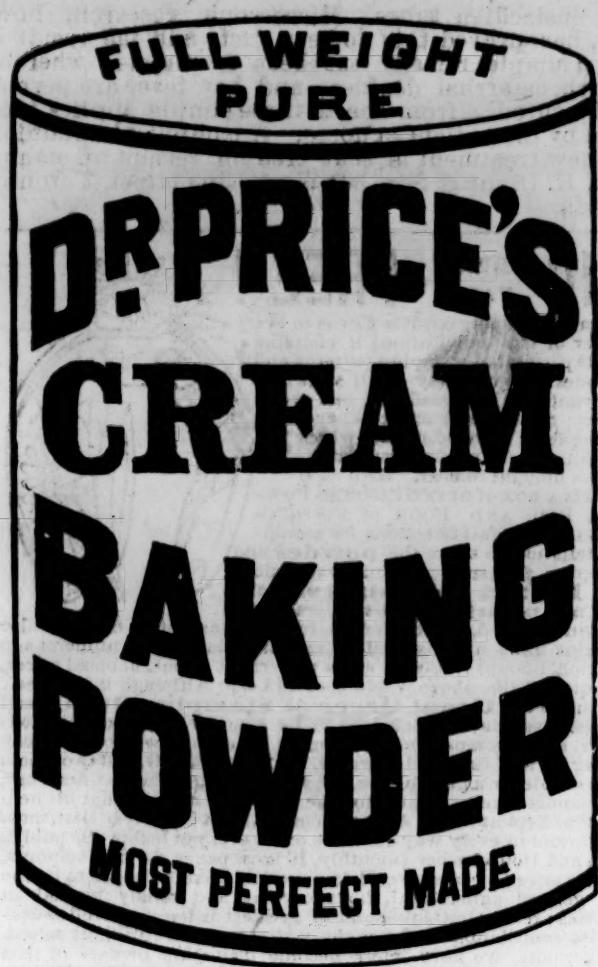
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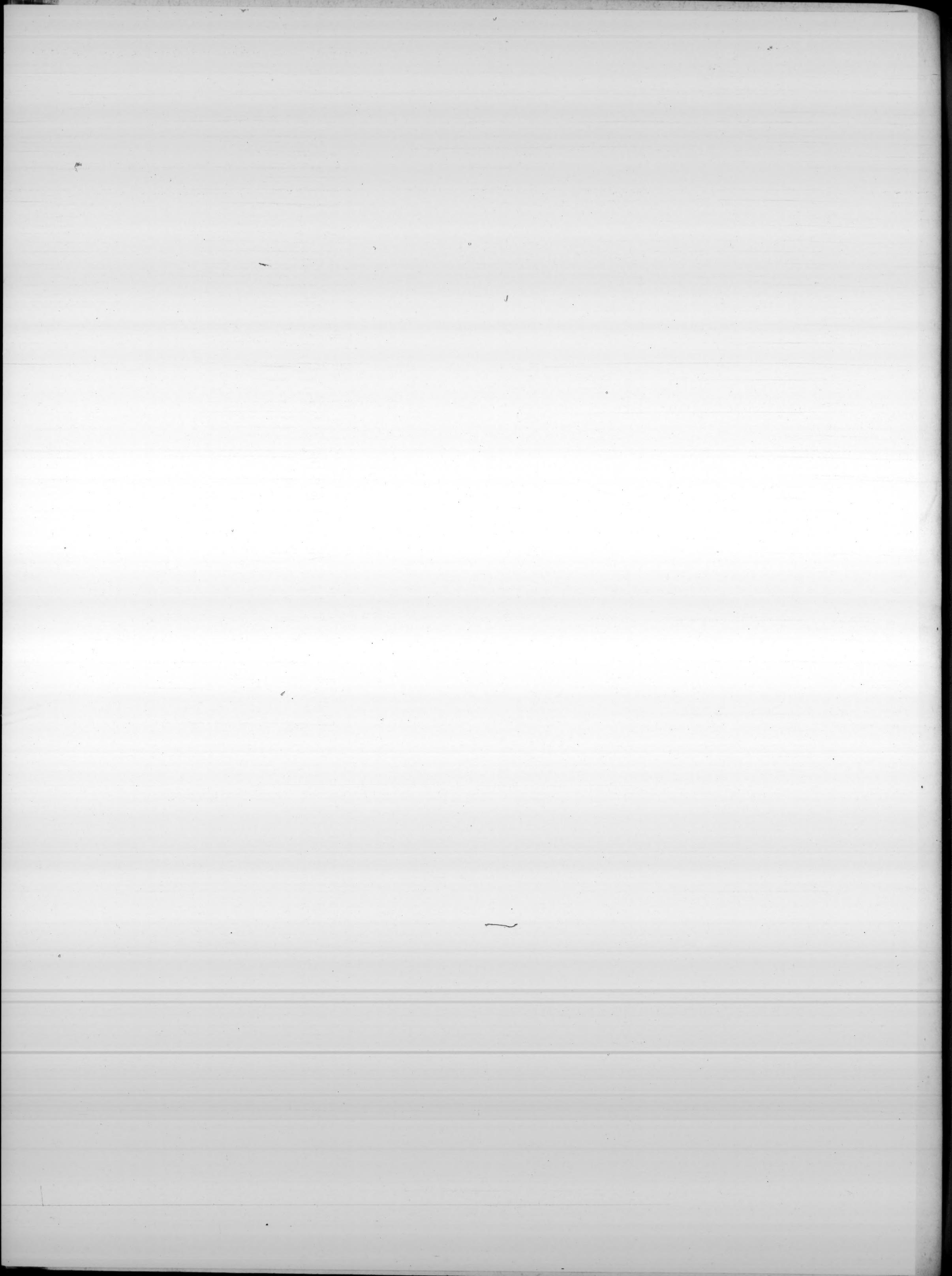
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high devotion to the cause of liberalism in religion in a missionary region, and is not only valuable for reference, but precious as a memorial."

THE Free Religious Association suggests a new theory, a new ideal, of Foreign Missions in the wording of the subject selected for discussion at one of its anniversary meetings,—“Mutual Missionaryism; or How the Religions may help each other.” *Help each other*,—not necessarily convert each other. And help *each other*, that is, each religion would send its representatives to learn as well as to teach. “Difference from me is the measure of untruth” is the theory underlying present mission zeal. “Difference from me is the measure of possible new truth for both of us,” would be the new theory.

We would call special attention to the advertisement of the “Alliance Lectureship” found in another column. We predict it to be the beginning of an important work, the interest and value of which will be felt far beyond the limits of Chicago. In every parish there are one or more young men or women in whom lie undeveloped the possibilities of effective ministers of morals and religion. Many of these have never been asked the question, not even by themselves, “Why not fit yourself for this field of usefulness?” The “Alliance Lectureship” puts this question directly to all such, and we trust every minister in the west and every reader of *UNITY* will see to it that the question is passed on to those to whom it belongs.

MR. PRINCE, of Bloomington, gave the Sunday-school Society an account of some philanthropic work in his church. A boy, who had been put in jail for some small offense, was liberated and placed in a good country home where he would have friendly care, wholesome influences and steady work. He seemed to be doing well, and if they succeeded in releasing him from the impress of the jail, and made a good, reliable man, he felt that it, alone, was enough to justify the establishment of a church. Mrs. Conger said she wished each of our Sunday-schools could do some such mission work, which might be lying right at our own door. We could bring into our schools more children from the poorer classes; we have there certain surrounding influences which will enter unconsciously into their lives as an educating element. We can not give them this if we set them apart in mission schools where the surroundings are different and call them mission children.

REV. P H. HUGENHOLTZ, JR., from Amsterdam, brother of the minister for the Hollanders in Grand Rapids, Mich., was at the meeting of the Sunday-school Society, and told us something of his fellow-countryman and friend, the great Doctor Kuenen, who has done so much in advancing the interest in the study of Hebrew literature, and to combat supernatural views of Bible history. He sought to make the book not only a study of Hebrew times, but a history that applied to our own times. Mr. Hugenholtz believed we must work from sincerest conviction if we would have a growing religion in this nineteenth century. He thought sermons were not the only form for propagating religion; he believed in conferences, social helps, and in benevolence. Only by the growth of liberal, sound religious views can we combat the monster of state socialism, and free ourselves from ties that are repressing the life of the times. He spoke in hearty sympathy with the plan, previously announced in the meeting, for an “Alliance Lectureship for instruction in Morals and Religion,” and said he hoped we should go on propagating the principles of Freedom, Fellowship and Character in Religion.

THE trouble in our Western churches may have one good effect in which *all* parties will rejoice, whatever be their thought about the limits of the Unitarian name and fellow-

ship, or about the need of two centers, a Western as well as an Eastern center, for effective missionary work. It looks as if the trouble were beginning to teach our churches to *give money* for their faith—*give money* to spread the religion of the Free Spirit. We have never learnt the art of giving for such things in the West; probably because almost every church still feels itself to be a sort of frontier station engaged in its own struggle for existence, a mission-post whose ambition is well satisfied at reaching self-support. This feeling is a case of the survival of the unfit; it no longer matches facts. There are three stages in a church life—that in which it is fed, that in which it feeds itself, that in which it can feed others. Most of us are thoroughly in the third stage without realizing it; we “can” feed others, but *can* and *will* have never married in us. Therefore for the \$3,000-\$3,500 which our Western Conference requires to keep but one general secretary in the field and one headquarters open, there has always been a pocket scratching and a final spasm necessary. This in a Conference of fifty, sixty, seventy churches and church lots. And we had one church that used, in generous years, to give \$550, and two that gave \$300-\$400 each, and one from which \$250 was the hope, and four which sent \$100 or a little more, the other churches scaling down to \$30, \$20, and many in the \$10. How is it now? Our richer churches now no longer help the Conference, and yet the old figures are maintained by the smaller and poorer churches—individuals coming forward and gladly paying down their \$50 and \$100 in place of their old \$5 and \$10. The things for which the churches stand are growing worth a sacrifice to these men and women. *Can* and *will* are marrying. One society, that used to raise \$60 for the Conference, these last two years has given \$76 and \$205. Another, that used to give \$90, has given \$290 and \$200. A third, whose figure used to be \$30, has risen to \$171 and \$205. A fourth changes its former \$125 to \$235 and \$350. A fifth changes its \$110 of old times to \$405 and \$377. And some of the smallest churches have done proportionately, as bravely. Let this beginning spread from church to church! Let it spread—far more important, this—from the few who can change their \$5 to \$50, to those who can only change their 50 cents to \$1 and their \$1 to \$2,—“can,” if they “will.” Let it spread among us *all*, whatever treasury, West or East, we elect to hold our mission-funds. Let this thing happen and we shall all look back upon our present trouble with the thought, “Whatever else it did for freedom in religion, it taught us how to freely give for that religion which we love.”

WESTERN CONFERENCE FOR 1888.

Whatever doubts and fears may have been entertained by timid souls, as to the power of the Western Conference to go steadily on in the interests of the work it was organized to perform, have been set at rest by the results of the recent meeting. The Western Conference will probably remain, as it has been for many years, the rallying point of the liveliest and largest Unitarian constituency of this central west. That it does not and can not enlist all Unitarians in its work, greatly as that may be regretted, is nothing new. It never did. And with few exceptions, the names of those who have been arrayed against the policy of the Conference are names of those who never did anything to call it into life, and some, we venture to say, have never even so much as troubled themselves to attend its sessions. Nor was it the peculiar type of Unitarianism (as has been intimated) which kept so many away. It was the indifference which has prevailed everywhere, and which it was the object of the Western Conference to arrest or break up. The missionary spirit was wanting for *any type* of Unitarianism. The contributions of our churches clearly enough show how

much interest there was in denominational work. When one of our ministers called on a rich parishioner for fifty dollars for the Western Conference, being told that it was to help the general cause, he replied: "I'll give you the fifty dollars because you ask me; but I tell you plainly I don't care anything about your '*cause*.' I am a Unitarian, but I wouldn't turn my hand over to make another. I don't care if there isn't another Unitarian in the world."

This was the spirit which the active members of the Western Conference had to contend with, and especially in the older churches. Gradually they had the pleasure of seeing it grow into something better. Little by little the churches increased their gifts, sent larger delegations, and in various ways entered into the proposed plans.

Let any one interested run over the records of the Western Conference for the last fifteen years, and see what the present position of activity and prosperity has cost! See how the little handful of delegates and ministers paid their fares over the long distances that separated them to revive the forlorn or lost hope of coöperation, of hand-to-hand and face-to-face fellowship at least once a year. Recall with what diffidence and anxiety they resolved upon lines of work which involved an appeal to the churches at home for a few dollars to carry them out. And yet, ten years ago, when, as some seem to think, the great churches of our great cities were never so strong, how much money could we get? The other day, in the Western Conference of this year, at the end of a long and toilsome session, from which not a few had gone out, in the last business hour Mr. Jones picked up, in twenty minutes, on that floor pledges for more money than in 1878 we could get by drumming the churches the whole year through.

"Thirty parsons" in attendance at the Conference, counting all in any sympathy with us, who showed their faces at our meetings for longer or shorter times,—this has been high-water mark in any recent years. "Thirty-two," I believe, is the very highest figure, which number was reached by accessions from the east at Cleveland, in 1882. But this year at Chicago there were *thirty*, in spite of some very unexpected absences, and *nineteen* of these had parts or spoke in the deliberations of the Conference. But had the pledges been much smaller, or for any cause the attendance of ministers and laymen less (as may well happen in the future, as it has happened in the past), the Western Conference is of the nature of a larger church; and it has the life of a church which feels its mission. It has cost too much of toil and thought, of time and sacrifice, to drop out of men's minds and hearts. It is bound up with too many associations of consecrated resolve and effort, with too many hours of tender emotion, of glad and joyous fellowship, to fail in its objects, or to die from any man's descretion from its counsels.

L.

THE WESTERN ANNIVERSARIES.

OPENING ADDRESS BEFORE THE WESTERN UNITARIAN CONFERENCE.

BY HON. D. L. SHOREY, PRESIDENT, MAY 16, 1888.

Friends of the Western Unitarian Conference:

It has often been my privilege to give you the formal welcome and greetings, which from long custom seem to be expected from the chair at the opening of our annual conferences.

We are a small part of the Unitarian body, recognized, however, in the fundamental law of the National Conference as one of the agencies it relies upon. We can not too fully acknowledge the gratitude due to the men by whose forethought and wisdom the national body was organized. We are indeed fortunate in being so closely identified with a national organization which is sufficiently free from pro-

vincialism to represent the Unitarianism of the United States. The flag for this session is the programme which has been published. We are to be judged by the work we do, rather than by any formal declarations we may make; by the enthusiasm we inspire in the good causes we are engaged in and by any devotion to duty traceable to our influence.

I am welcoming you to a feast prepared by your own hands, and you will all join with me in giving a hearty welcome to those kind friends who have come from the East to attend these meetings.

REPORT OF THE SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

READ AT ITS THIRTY-FOURTH SESSION IN THE THIRD UNITARIAN CHURCH, CHICAGO, ILL., MAY 15-17, 1888.

At the end of another year it is my duty and pleasure to submit to this Conference the Report of its Board of Directors. The year opened auspiciously with a cordial response from the American Unitarian Association to a greeting which the Conference sent to that body. It will be remembered that the following resolution, offered by S. S. Hunting, was unanimously adopted at the last session of the Conference in All Souls church, Chicago:

Resolved, That the many years of persistent effort and the present purpose of the Western Unitarian Conference are sufficient guarantee that its interests are identical with those of the American Unitarian Association in everything pertaining to the missionary work to be done; that their cause is our cause; that we know no East nor West in the grand work of spiritual emancipation which this time demands of us; and we extend to the American Unitarian Association a fraternal hand and a consecrated heart, and ask their coöperation, as in years past, in the propagation of Unitarianism in the West.

Your secretary forwarded the resolution immediately to the Secretary of the American Unitarian Association. In a few days there came back the following "echo to that resolution" from the sixty-second annual meeting of the Association:

Resolved, That the American Unitarian Association cordially acknowledges the kindly feeling conveyed in the fraternal greeting received from the Western Unitarian Conference, and earnestly reciprocates the hope that both organizations may be able to work together in the future, as in the past, for the promotion of the great interests which they have in hand and at heart.

This resolution was adopted by a rising vote. Such a response to our greeting was gratifying and encouraging to your directors, since the interests of the American Unitarian Association and the Western Unitarian Conference in the West admit of no division, and it is only by united and harmonious action that the spiritual power of our body can be brought to bear on the work which we have "in hand and at heart."

We have endeavored to work in the spirit of this resolution and to do our utmost towards making good the hope expressed. And we trust that this hope will yet be more abundantly realized in the future, without, at the same time, surrendering anything of our own independence and responsibility.

A WESTERN CENTER FOR WESTERN WORK

is indispensable to Western Unitarian growth. A self-respecting courage and loyalty to the interests confided to our care is the only condition of a true fellowship and coöperation with our Eastern brethren. We are only worthy of our Eastern mother when we develop our own strength, learn to give in proportion to our means, and wisely plan to meet the peculiar needs of the Western field.

Your directors have maintained the Conference headquarters and carried forward its various activities to the best of their ability. They have held regular quarterly meetings for the consideration of Conference business, and special meetings when occasion demanded. They have re-

newed the lease of the present rooms at 175 Dearborn street for a term of three years. By the contributions of the churches and the prompt liberality of the friends of the Conference all its expenses, some five hundred dollars greater than last year, have been provided for.

THE WORK OF THE SECRETARY.

Your secretary has traveled 15,248 miles; has attended and taken part in the exercises of eight State Conferences, viz.: Michigan, Wisconsin, Iowa, Kansas, and two sessions each of the Minnesota and Illinois Conferences; has preached and lectured in eleven different states and territories; has conducted a correspondence extending from Massachusetts to California; has corresponded with fifteen ministers in regard to settlements in the West; has prepared two new leaflets in the short tract series for promoting the organization of Sunday circles—one being suggestions to aid in the formation of, and the other containing four short services for conducting lay services in such circles; has given one of the lectures and one of the sermons in the Champaign University course, projected by the Illinois Conference and sustained by an appropriation by the American Unitarian Association; has organized and carried out a plan for the stated pulpit supply of the Unitarian church at Hobart, Ind., for the entire year, by ministers and laymen of Chicago; has spent three Sundays in Kansas—two in Wichita, where he organized a Sunday circle, which has since developed into a church; several days in visiting missionary posts at Ft. Scott and Uniontown, preaching at the latter place, and one Sunday preaching at Topeka and the Boys' State Reform School; has assisted in the organization of one state Conference—that of Minnesota; preached the dedication sermon of All Souls church, Sioux Falls, Dak., and taken part in the dedication of the new church parlors at Jackson, Mich., besides attending to the less conspicuous, but not less important, details of work at headquarters. He has found it necessary to make many journeys by night to avoid long absences from the

CENTRAL OFFICE

which maintains its value as a center of fellowship and denominational life, and as a bureau of information. It is the meeting place of the several boards of directors of the Western Unitarian Conference, the Women's Western Unitarian Conference, and of the Western Sunday-school Society. It offers hospitality to the Union Sunday-school Teachers' meeting, which is held every Monday noon, led by Chicago ministers in turn, Rabbi Hirsch sometimes lending a hand. It is the place of kindly greetings, the goal towards which many a Unitarian turns his face as soon as he or she alights in the city, a source of supply for the various needs of our widely scattered flock throughout the west. The activities of the Women's Conference in its large and increasing Post-Office Mission work have been carried on here by its secretary, Miss Florence Hilton. The Western Sunday-school Society, in charge of Mrs. E. T. Leonard, is here doing its beneficent work in stimulating the Sunday-school interest and supplying excellent material for Sunday-school use. The Sunday-school Institute, held in the Third Unitarian church in November last, under the auspices of this society, was a move in the direction of improved methods and more intelligent interest in Sunday-school work, and was full of inspiration and instruction to those who attended it. It is hoped that this institute has established a precedent that will be followed from year to year to the great betterment of our schools.

The supply of the demand for our literature has also been one of the important activities at headquarters.

Nine new tracts have been published during the year. Sixteen new editions of old tracts have been published, and 38,969 of these tracts have been sent out from the office, mostly sold.

GENERAL SURVEY.

In presenting a survey of Unitarian work in the west, as far as reports could be obtained, your directors would make mention first of a series of meetings held by the American Unitarian Association at Toledo, Kansas City and Davenport, which were felt to strengthen the cause of Unitarianism in those cities. The presence of such ministers as Grindall Reynolds, Charles G. Ames, M. J. Savage and George Batchelor was sufficient guarantee of the interest and profit of the meetings.

President A. A. Livermore, of the Meadville school, sends greeting to the brethren and the following report of his school:

THE MEADVILLE THEOLOGICAL SCHOOL.

"We have had a full school and a prosperous year, 1887-8. The number of students is the largest since the institution was founded. The material, also, is considered by the faculty as good or better than we have ever had. The whole number has been thirty-eight. The prospect for the coming year is also quite as good as the last. We send out six into the field. The anniversary exercises are on June 14, when we should be happy to see as many of our Western brethren as can attend. They will have a hearty welcome in Meadville. A large foreign element in the school will awaken, we trust, the minds of our people to the claims of other nations as well as our own to a pure Christianity. The prospects of our Unitarian gospel were never brighter, we think, than now. The church of Christ is the greatest institution on earth; no kingdom or empire can for a moment compare with its power. And it will be yet purer and better in the twentieth century than it has been in the nineteenth. We have a part to take in this worldwide movement, and uplifting and saving of men and nations. What we want is devoted men and women ministers, missionaries who shall on a higher standpoint renew the zeal for God, and enthusiasm for humanity of the olden ages without their feuds and hates, but baptized into a deeper love of God and man, and a clearer faith in the leadership of Jesus."

STATE CONFERENCES.

One of the most encouraging features of Western Unitarian work is the growth of the State Conferences. We have now in active operation six State Conferences, some of them holding two sessions each year, all of them planning more and more vigorously at each session for aggressive work. Organization is the word of success. Wherever even three or four churches can be united there is an accession of spiritual force and momentum that is felt far beyond their limits. In going out of themselves they find themselves.

The blessed inspiration of the Post-Office Mission work, which first threw light on the great problem of how to reach the masses with our insufficient means and small force of workers, is telling on the State Conferences in new courage and enthusiasm. Some of their most interesting and inspiring sessions are those which report the returns from this work, and the returns are never all in. The word of life and truth goes forth in silent, unnoticed ways and by-paths of life carrying new stimulus to thought and new quickening of moral vision. Long before the possibility of a State Conference, the Post-Office Mission, planted in St. Paul, was sending out its feelers through the state, publishing our name and thought where they were unknown or misunderstood, giving sympathy to the lonely, guidance and fellowship to newly awakened minds, and sowing the seed of the future harvests of rational religion. In that empire of the northwest, where sixteen years ago there was one little struggling Unitarian church holding its meetings up two flights of stairs, we have now the

MINNESOTA CONFERENCE,

reporting through its secretary, Mr. C. E. Sprague of Minneapolis, "nine societies, all in fairly good condition" and as having raised since its organization last November \$693.25 for missionary purposes. Great interest in missionary work has been awakened throughout the Conference and the feeling is general that with the proper effort the number of societies could be largely increased. The new movement at St. Cloud is reported as follows: "Services were first held at this place on the last Sunday of November, 1887. Since then there have been two services on Sundays, different ministers from New England preaching. In January of this year the society was formally organized and incorporated and is now only waiting for the proper pastor to lead it on to independence." The Winona society is reported as organized and has just called Walter F. Greenman, of the present graduating class of Cambridge, who is expected soon to enter upon his duties. The society at Luverne, organized last year, of which Mrs. Wilkes is pastor, is preparing to house itself.

Luverne reports itself in a fashion so unique and beautiful that I can not refrain from giving you a part of it in the writer's own words. "We are new," he says, "in the work of reports of this nature, and don't know anything about conferences," and then, after speaking of the visit of your secretary, who broke ground there in September, 1886, of the subsequent organization with Mr. Hunting as pastor, of the beginning of Mrs. Wilkes' pastorate in July, 1887, he says, "The society has enjoyed a healthy growth. Forty-two persons have signed the bond of fellowship, and our Sunday-school has an enrollment of forty-five pupils. We are planning to build for the society a permanent church home. The contemplated structure will be built of Luverne jasper, at an estimated cost of \$4,000, \$2,000 of which has already been raised within the society; and we expect to dedicate the building, Providence permitting, October 1, 1888, at which time the society will be about two years old." Right here it is interesting to note that the secret of all this courage and confidence lies in the spirit of self-help and self-sacrifice which animates the society. It is reported that subscriptions of \$200 came out of incomes not exceeding \$1,200. "But the most gratifying feature of the work at Luverne," continues my correspondent, "is the spiritual growth which the society has attained under the guidance of Mrs. Wilkes. Two years ago a majority of the people, constituting our present membership, were non-church-goers—people whose religious proclivities had not been discovered. Mrs. Wilkes, who has a genius for finding and developing whatever of latent goodness there is in people, soon discovered and aroused in her congregation a strong religious sentiment. And now, during her six weeks' absence, her pulpit is occupied by lay members every Sabbath, and despite the most discouraging weather the attendance has been good, and the regular order of Sunday service has suffered no interruption. If this sounds a little like boasting, and we fear it does, we trust our friends will understand that we are boasting not of ourselves, but of what has been done for us and for the cause of liberal religion in Luverne."

All Souls church, Sioux Falls, Dak., belongs to the Minnesota Conference. It has just completed and dedicated its handsome stone church, which is already crowded to the doors, under the ministry of Miss C. J. Bartlett. It has raised for all purposes during the year \$4,659.25, as reported to me by the state secretary, and the society is less than two years old.

Rev. J. H. Crooker, secretary of the Wisconsin Conference, was asked to report for Wisconsin. While declining to make any formal report to this Conference, on the ground that he was not authorized by his Conference to do so, he courteously forwarded a detailed statement to be used in this report.

WISCONSIN.

The Wisconsin Conference has had two meetings during the year, one in Baraboo, one in Arcadia. It "has taken a step forward in missionary work by creating a fund for the publication of sermons by Wisconsin ministers. Considerable money has also been raised to help on state missionary work." Six churches are reported as having had a prosperous year: "all of them in a better condition and engaged in more work than ever before." "The pastors of these churches continue the same as a year ago." Every minister in this state has been engaged in missionary work. New movements are reported at Menomonie, Eau Claire, Alma and Reedsburg. G. W. Buckley, of Battle Creek, Mich., received by the Western Committee of Fellowship within the year, as a worthy minister of our order, has been settled at Monroe, where the work is prosperous. In addition to these facts, I would also speak of the church without a minister in Helena Valley. It will be remembered that at this point a little church was built and dedicated last year. The congregation, I am told, averages forty. The services are conducted by different members of the society in turn. The Sunday-school is bright and well attended, the whole enterprise illustrating how much can be done by consecrated laymen, and when I say "laymen" I depart from the usage of the great Methodist General Conference now in session in New York City, and explain it to mean *women* as well as men. And Cooksville, without regular meetings, is a radiating center of liberal religious thought and sentiment.

IOWA.

From the state secretary, Rev. Arthur M. Judy, and from others the following facts are received: Five fully organized societies report encouraging attendance, growing financial strength and increased missionary activity. The average attendance in the five churches in the past year has been about one hundred and thirty-five. At Davenport "the congregations have increased in size and noticeably in regularity. A special series of evening services has been held with audiences of from one to two hundred and fifty. An increased amount has been raised for current expenses; there is on hand a fund of \$200 for repairs, and "about \$175 have been contributed to seven of our missionary agencies."

A Unity Club and a lecture-course have been sustained and special attention has been given to Post-Office Mission work, "which has more than doubled the number of people reached by the parish."

Des Moines has had a noticeable increase in attendance. Evening meetings held at the east side opera house have attracted audiences of from three to four hundred. Systematic Post-Office Mission and Unity Club work has been carried on. Something has been contributed to missionary work and "a large increase in next year's subscriptions is expected."

At Humboldt the attendance has run as high as three hundred and fifty, the usual current expenses have been met and more. Contributions have been made to seven of our missionary agencies, a lecture course has been sustained, there is a confirmation class and an elaborate Unity Club organization.

Iowa City reports an addition of seventeen new families, a contribution to missionary work, a Post-Office Mission, and a Unity Club which meets on Sunday evening "well attended by students and very successful."

"At Sioux City an attendance of over three hundred is not infrequent." "About \$175 has been contributed to six of our missionary agencies," and towards church building "over \$8,000 has been raised and by a rise in real estate \$3,000 more, making a total of \$11,000, to be placed to the credit of a society which is less than four years old, and has a woman for its pastor." Perhaps because it has

a woman for its pastor. This society has a prosperous Unity Club, a confirmation class, and does regular Post-Office Mission work.

"In three of the societies the laity have conducted the services or given lectures. To the question whether the laity should take a larger part in the services, the answer was decidedly, yes. One report recommended that at the vesper services topics of varied interest 'be spoken to by the laity.'

"In the Conference the conclusion was reached that it will be well hereafter to establish only such forms of service at missionary posts as can be maintained. If the post be small and unable to support a preacher, let a Sunday-school, a Sunday circle, or a Unity Club be organized, provided the place can support a lay leader in the work, or provided the people themselves are capable of continuing these activities, but in no case let a new church be attempted unless there is good promise of it being able to support a minister.

"Manly Junction, Rock Rapids, Algona and Rock Falls are places at which preaching has been begun but which are now without it. Algona in conjunction with Eagle Grove could probably sustain a minister, were the right one to go there. At Rock Rapids the Sunday-school, so successfully organized by Miss Amelia Murdock, continues to prosper, showing the pressing need of some form of lay-leader work in the state. There were six or seven applications before the executive committee for a preacher. Truly the harvest is ripe for the sickle that is suited to the field.

"Keokuk, a society strong enough to have raised a debt of over \$7,000 within two years, did not report to the secretary. But it is understood that occasionally preaching has been had there."

Since the above report was written, information is received that J. B. Frost, late of Alton, is supplying the pulpit at Keokuk temporarily.

MISSOURI RIVER CONFERENCE.

The good secretary of this Conference, Miss Sarah A. Brown, of Lawrence, relying too implicitly on your secretary's personal knowledge of the field, sends but the most general outline of the work of the year. She mentions the young church at Wichita, Kan., shepherded by Mr. N. G. Hogeland, where the next session of the Conference is to be held, and the work at Uniontown, under Mr. J. W. Caldwell, who has been received during the year by our Committee of Fellowship from the Christian denomination. She does not speak of Ft. Scott, but a Post-Office Mission correspondent from that city reports that Mr. Caldwell has made an opening there for regular services and is doing well.

Mr. Caldwell is doing the toughest kind of missionary work in a new country. He burnt his ships behind him in coming out of his old church and has thrown himself upon his present undertaking with unusual courage and faith, trusting to sincere and earnest work to make a place for himself and his little family. A fine object lesson it would be in courage and consecration to some of those ministers who are ready to take work with us as soon as we can offer them as good positions as they now hold, or better, to go down to Southern Kansas and see how a man lives who is ready to pay "the cost of an idea."

Beatrice, Neb., is counted in with this Conference. It has been rescued from great discouragement and is slowly gathering up strength under its new minister, Mary L. Leggett, who was ordained in Kansas City in March last. They are vigorously setting about the work of building a church.

St. Joseph, Mo., has met what seems an irreparable loss in the death of W. H. Floyd, to whose faith and courage, to whose generosity and nobility of soul the Unitarian church is so largely indebted. In the death of Mr. Floyd

this Conference loses a warm friend, a man of radical thought, of tender and beautiful spirit.

Miss Brown strongly advocates lay work in Kansas, and the organization of religious study-classes by some one, with the organizing faculty, who could visit them occasionally and direct the work. Sunday-schools and probably churches would grow naturally from such classes. Her plea is for hard-working ministers, who will not be content with mere preaching on Sunday, and for a constructive and organizing spirit and method. Her father, the aged minister, Rev. John S. Brown, is still indefatigable in his Post-Office Mission work, of which he does a large amount, and which he has reported to the secretary of the Women's Conference. The secretary of the Missouri River Conference closes her report in these words, which she will pardon me for quoting: "My great hope for Unitarianism is in the methods and spirit of the Western Conference. If it had not been for these, my faith and interest would have died out long ago."

INDIANA.

The Indiana Conference has not met during the year. Its secretary has now removed from the state and is located at Toledo, Ohio. But two societies in the state are alive and active without settled ministers. The society at Hobart has had regular services once in two weeks, conducted by Chicago ministers and laymen. It has a good Sunday-school under the charge of Mr. William H. Rifenburg, whose unflagging devotion to the interests of the society is known of all who have visited the place. The church keeps up its *esprit du corps*, and has its socials and Christmas festivals with as much regularity as though it had a settled pastor.

Hobart is but thirty miles from Chicago, and presents a good field for our work. What is needed there is a strong young man or woman, of first-class ability, who could live on next to nothing for a year or two, to organize around ideas the throng of young people who so largely make up the socials and the congregations, and lead them to the contemplation of high ideals. How to get this young man or woman is the problem to be solved!

Your secretary is under promise to visit La Porte at the earliest opportunity. Since the removal of Mr. Jennings to Toledo, last October, regular lay services here have been conducted by Doctor Dakin and Professor Hailman, and the society has so flourished under their administration that they have been enabled to purchase a new church, for which they pay \$3,000, the original cost being \$5,000. This speaks a vigorous plant of our liberal faith. May its spirit of independence and self-help be infectious! There are undeveloped possibilities in several towns of the state which wait on the wisdom and missionary zeal of our body.

OHIO.

The secretary of the Ohio Conference, James T. Lusk, of Marietta, writes: "Our Conference has not met for several years. In fact, I might say there is no Ohio Conference." And yet Cleveland, Cincinnati and Marietta are in Ohio, and now Toledo has started up under the ministrations of A. G. Jennings. Four Unitarian churches and no Conference! Friends of Ohio, you are called upon to rise and explain. Mr. Lusk reports his society at Marietta as holding its own. Mr. Jennings reports encouraging interest at Toledo; a congregation that has grown from twenty-five last October to one hundred and fifty at the present time, with nearly \$2,000 pledged for the minister's salary next year. He speaks of an "Emerson Class," of fifty members, led by Mrs. Jennings. The Church of the Unity at Cleveland is strong enough to give its good minister a generous leave of absence, and he is now listening for the echoes of this Conference somewhere across the ocean. His pulpit is supplied during his absence by ministers east and

west. The church is growing in grace and striking deeper roots each year in the city.

MICHIGAN.

The secretary of the Michigan Conference, Rev. J. T. Sunderland, declined to make any report or furnish any facts of the state work to the secretary of this Conference. The following is based upon your secretary's personal knowledge of the situation from several visits during the year, and upon a cordial letter received from a member of the State Missionary Committee. Your secretary was present at a meeting of this Conference held in Jackson in the early part of December, at which eight societies were represented, all having settled pastors excepting one.

The First Unitarian Society at Grand Rapids is in a state of much discouragement. Two or three days of house to house visitation and a Sunday service held there by your secretary resulted in some awakened interest, and in an invitation to George W. Cooke, of Dedham, to spend several Sundays with them. But since his departure the society has lapsed again into slumber, and it is not thought expedient to make further effort at present. The situation is one of difficulty, but is not hopeless.

The flourishing Free Holland Church, under F. W. N. Hugenholtz, located here, with its large congregation, its soul-stirring singing, its thorough discipline, holds aloft the banner of the liberal faith right nobly, and is represented in this Conference.

The Missionary Committee reports no money raised by the Conference for missionary purposes; no church building, except an addition to the church at Jackson, at a cost of \$3,500. It also reports a bequest of \$5,000 to the church at Manistee.

The work at Sherwood and Athens has been bravely carried on from month to month by Ida C. Hultin in connection with her Des Moines parish. To answer the question, Why does Miss Hultin take the long journey once a month from Des Moines to Michigan? one only needs to go to Athens and Sherwood and hear the affectionate talk of the people about the young woman who began to break the bread of life to them while she was still a student at Ann Arbor.

The retirement of E. C. Headle from Mt. Pleasant leaves that society again without a pastor.

Grand Haven, without a pastor, regularly sends its annual contribution to the Western Conference and patiently, too patiently, awaits the coming man or woman.

Muskegon, where a Unity Club kept the lamp of the liberal faith burning for years, now mourns the death of Major Chauncey Davis, a staunch friend and supporter of this Conference, a man of broad mind and gracious spirit, much beloved and honored in the town.

ILLINOIS.

The secretary of the Illinois Conference, Chester Covell, reports a new church enterprise at Princeton and a gain in the interest at Warren. Moline, Buda and Geneva have each settled new ministers.

Moline, under the ministry of H. D. Stevens, is making good progress in church building. Mr. Stevens writes this week that "the Moline Society has raised during the past year, for a lot and building, about \$3,000, within itself, and is expected to increase the amount to \$4,000 or \$4,500. They hope to occupy the new building by November.

Monmouth has revived services with a view to the settlement of a pastor. Steps are being taken to form Sunday circles in several new places. The pastors of the Geneseo and Sheffield churches called a meeting for the afternoon and evening of the first day of March at Geneseo, in which neighboring churches were represented, and such was the inspiration and encouragement, that it was deemed advisable to repeat the experiment. So it took organized

form under the name of the "Rock River Circle of Churches." "Six churches are embraced in the circle. It is proposed to carry the meetings for afternoon and evening in the middle of the week around the circle, subject to the call of the committee." In the opinion of Secretary Covell, "the public ear was never more open to liberal thought than now."

The plan suggested two years ago by the Illinois secretary of holding a series of meetings at Champaign, the seat of the State University, has this year been carried out by the aid of the American Unitarian Association, which has appropriated five hundred dollars to the work. Prof. S. A. Forbes and Prof. E. Snyder, of the State University, have acted as a local committee, and a Saturday evening lecture and a Sunday afternoon sermon have already been given by each of the following ministers: Jones, Douthit, Bradley, Gannett, Fisher and Effinger, and six more are yet to come. The announcement of these lectures and sermons has been received with interest in Champaign, and has called out good congregations, for which much credit is due to the efficient local committee. They advertised each service by means of postal cards addressed to individuals,—at one time sending out as many as five hundred. It was wholly new ground for the Unitarian seed-sowing, and the outcome so far, as stated by one of the friends there, is that the liberal people feel they have gotten breathing room, that they are justified in their position, and need no longer take an apologetic attitude before the community, which is no small gain in three months' time. Another course of six lectures and six sermons in the fall are provided for.

The treasurer of the Illinois Conference, Mrs. M. A. Dow, reports \$362.38 raised within the state, for state work, during the year. This amount has been contributed in small sums by the financially weaker churches. The missionary spirit in the state is growing. At Princeton the tide of interest rose high under the lectures of Doctor Thomas and a month's preaching by H. C. McDougall, of Rockland, Mass. The formation of the "Rock River Circle" is prophetic of the two or three Unitarian Conferences which the great state of Illinois will yet have in place of one.

The bottom facts in most of these reports are encouraging and significant. They tell of a spirit of organization, of growing missionary zeal and effort, of \$25,000 raised within themselves for church-building by seven of our churches, these being mostly the younger and weaker churches, of new enterprises for the advancement of religion, new spiritual life, new self-sacrifice and devotion and new possibilities opening out in various directions.

A letter from Huron, Dak., bearing date May 5, urges an early visit from the secretary of this conference; and many other places in Dakota await the coming herald of our glad tidings.

A recent letter from North Platte urges the Western Conference to enter the field of Western Nebraska.

A letter from Manly Junction, Iowa, tells of a little church bought and repaired and asks for some one to come and help them dedicate it; and pleads the cause of another little band of Unitarians not far distant, who have a hall and chairs in it and nobody coming to preach to them. In the voices that come to us there is an undertone of hope and courage, a ring of earnestness, a feeling that every step counts for the truth of God and the progress of humanity.

MINISTERS WANTED.

It is needless to say that there is a great want of ministers in the West. But the kind wanted is a great strain on our sources of supply. The ideal minister for the West is thus described by a correspondent from a church in search of a minister. "This society would like a man comprehensive in his understanding, clear in analysis, strong in common sense, eloquent of speech, polished in manners, of mag-

netic presence and *dirt cheap!* One who can bear much and do much, who wants little and is not particular when he gets that. That is the fellow we are after." This is perhaps an exaggerated statement of the case, but it is nevertheless true that the Unitarian herald in the West must be a man or woman of fair culture, of intelligence and consecration, of missionary zeal and executive ability, of power to move the heart, and certainly he must be willing to work for very little money.

The eminent usefulness of women in our Western ministry leads us to hope for much from them in the future. But we do not on this account cease to expect young men to consecrate their strength and intelligence to this work. The new old gospel of righteousness and purity that shall reach men's hearts and minds and fill them with new love and aspiration must have messengers worthy of its greatness and its sanctity. The unconventional, fluent life of the West affords great opportunities to voice the message of the eternal spirit, and if one have not yet found out whether there be any Holy Ghost, let him wait until the vision dawns, before he undertakes the task of leading others into the deeper sanctities of thought and life.

JOHN R. EFFINGER, *Secretary.*

OPENING ADDRESS BEFORE THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

BY MRS. E. A. WEST, PRESIDENT, CHICAGO, MAY 15, 1888.

We most cordially welcome you to-day, friends and members of the Western Women's Unitarian Conference, to this the seventh annual meeting of our organization, and we trust that its deliberations may be helpful in their present influence and encouraging for future work.

We have assembled as liberal women, who recognize that it is natural for the human soul to hunger and thirst for a knowledge of the Supreme Being, and when possessing this knowledge to offer him reverence in worship and likewise to serve him by obeying his laws. It is religion in this threefold aspect of knowledge, worship and service which satisfies the heart most fully and gives the greatest completeness to human life.

It has been said that organizations are large enough to hold only one idea, which they push to the extreme, regardless of other ideas equally important. I trust we may prove an exception, and may appreciate the knowledge side, the worship side and the service side of religion; may gain nobler ideas of all these and discover more perfect methods of exemplifying them in life.

There was a time when the desire to do right was the highest development of the race, but now the world's great helpers must perceive the *specific right* to be done and the best means of doing it.

Wise methods, as well as pure motives, are the demand of the nineteenth century, and a restlessness to accomplish good is not necessarily serving God. Zeal for hero-worship is inclined to admire success wherever displayed—forgetting that it is no honor to succeed in a bad cause, that having ability to complete an enterprise one should have the integrity and intelligence to exert that ability only in the right direction. It is this insistence upon *intelligence* and a constantly *growing* intelligence which characterizes the advanced religions of the present day. It is our duty as liberal women to promote true reverence without superstition, strong principles without prejudice, earnest convictions without intolerance. Intelligence will dispel superstition and prejudice; and intelligence, combined with love, will dispel intolerance.

Call not these tasteless platitudes unsuited to modern thought; they are the bread of life which it is woman's province to furnish. While we recognize it is especially woman's nature to feel and manifest reverence for God, let us discriminate between worshiping the letters of *His name*

and worshiping the qualities constituting His character. It is the latter worship which rises to Christ's standard—worship in spirit and in truth.

It is but natural that, appreciating the ideas one possesses, one should wish to communicate them to others. Moved by this impulse the Unitarian women of the west began distinct denominational work eleven years ago, though only through special committees in connection with the Western Conference, and later through the efforts of the Chicago Women's Liberal Union. This union had a two-fold purpose—the mutual benefit of its members through the study of religious history, and the benefit of the denomination by maintaining Unitarian headquarters in Chicago. Such headquarters were greatly needed, as the books, tracts, and pamphlets of our denominational literature could not be easily procured at our western bookstores.

The programme prepared by the Liberal Union was a most valuable one, and is still most carefully preserved by those fortunate enough to have a copy. Gradually the work expanded, and with the enlarged work came the necessity of new methods.

In 1881 a formal organization was established, though as auxiliary to the Western Unitarian Conference, our present name was chosen, a constitution was adopted, and officers elected. The next year it was deemed advisable to form an independent organization. In accordance with the statutes of Illinois our Conference was incorporated with the following articles:

1. Name or title, Women's Western Unitarian Conference.
2. Particular business and objects—the advancement of Freedom, Fellowship and Character in Religion.
3. Number of directors, 21.

Six by-laws were added.

These articles and by-laws, having superseded the old constitution and by-laws, made us an independent organization with all the dignity and legal rights of an incorporated body composed of men; at the same time it placed our future action under the restraints of the laws of Illinois. Whatever our personal feelings and prejudices toward individuals or other organizations, our duty as members of the Women's Conference demands justice and loyalty to our organization. We were organized on a religious basis, have worked on a religious basis, and now ought to defend ourselves from every aspersion to the contrary.

"Speech is silver, silence is golden." I wish I might hearken to the lesson implied in these words and choose that which the more precious metal symbolizes; but there are times when silver is more suitable than gold, and again the coarse, rough iron should be chosen rather than either, and so to-day I must resort to words, unwelcome though they be. It would seem unnecessary to devote much time to explaining "Freedom, Fellowship and Character in Religion." It would be unnecessary had not this phrase been misquoted and derided until some claim it has no meaning for them. Let us then for a moment consider the first of its phrases and whether we can dispense with its separate ideas.

Shall we surrender freedom, which, of course, here refers to freedom of thought? Ask the poet whose sensitive organism is all alive with appreciation of the harmonies of nature, or thrilled with the inspiration of genius,—ask him if he will surrender thought and become a clam. He may be willing to die, but while alive he will cling to the thought principle which gives value to life. Ask the reverent scientist, whose disciplined mind has carefully investigated God's laws in matter or in mind, if he will give up freedom of thought and accept the ancient cosmogonies. You can not induce his massive brain to cease its activity. Since these persons will reject such a suggestion, much more should we in the interest of religion refuse to give up freedom of thought.

Unitarianism in separating from Orthodoxy did not give up its religion. It separated that it might have more breathing space, that it might form higher ideals of religion and cherish them unmolested.

Shall we surrender fellowship? Though easy to feel sympathy with the reverent religious spirit in the abstract, it is a trial to tolerate special religious differences. But let us have enough grandeur of soul to permit a right wing and a left wing in our denomination. A bird flies much better with two wings than one.

Look at the Church of England; it has its High church, its Low church and its Broad church, and is stronger and more efficient because of all these parties. There is room there for such men as Dean Stanley—a grand nature with all its windows open. The importance of integrity of character in religion is undisputed by all denominations of Christians. Those who believe in the total depravity of human nature realize its inability to possess goodness, therefore, as a substitute, insist upon Christ's imputed righteousness.

The more conscientious one's nature, the more sensitive to criticism and the more anxious to be right. Hence the greater necessity of a correct understanding of our position. The accusation is made against our conference that it stands solely upon an ethical basis. The article stating the object of incorporation is quoted as "Freedom, Fellowship and Character," the expression "in religion" being omitted. To attempt to prove us irreligious by omitting the expression "religion" from our articles, is a species of argument unsanctioned by any accepted system of logic.

I will not presume to attempt to portray the nature and value of religion. The pages of history reveal how it has been valued above wealth, reputation, family and social ties and even life itself; and as to its real nature that can be understood only through spiritual meditation. All through the ages the word religion has been understood to include the idea of a Supreme Being; it was accepted by us with that idea, therefore there is no ground for the assertion that we are untheistic or unreligious.

We do not insist upon other Unitarian organizations phrasing their thoughts and feelings in the language we have accepted, nor do we refuse to coöperate with them because of this difference; we feel that such action would be contrary to the spirit of Unitarianism. But, friends, we owe duties to the world as well as to ourselves, and perhaps no theme more properly challenges our attention than temperance. In its fullest sense it involves a reasonable adjustment of our plans of activity as well as a reasonable restraint upon appetite. Nearly two thousand years ago a noble soul, trying to lead his fellow men in the ways of truth and righteousness, spoke these words, Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, and so on enumerating many Christian graces. Not then alone but all down the ages has there been need of emphasizing these practical injunctions, and especially at this day when nervous activity, excitement and zeal without discretion characterize the masses. Though the subject is no longer novel let us not be so superficial as to turn from it with indifference. Though intemperance may not invade our homes, our social circles, and imperil our individual happiness, let us not ignore its injury to others.

A few facts compel our attention. In the Woman's Reformatory of Massachusetts, 97 per cent of the inmates are there because of intemperance; at the Concord Reformatory, 80 per cent; in Suffolk county, Mass., during one year 84 per cent of all crime was due to drink. The Chief Justice of England said, "If we could make England sober we would shut up nine-tenths of its prisons." The great judge, Sir Matthew Hale, declared that four crimes out of

every five were the result of excessive drinking. The scientific and medical aspects of the subject require too thorough consideration for this hour, but the real root of the evil is in the weakness of human nature, and every mother is doing temperance work who so cares for her children that they shall develop no physical weakness that will crave stimulants and no moral weakness that will permit indulgence. The customary use of stimulants as a home remedy should be discouraged. The use of one panacea for all the little aches of the body is a relic of an age of few remedies and inconsistent with the medical knowledge of the present day. Let every home be a temperance society, where children will be trained in systematic habits of practical and intellectual industry, of self-control and benevolence. Let the mothers realize the pernicious influence of frivolities; of respect for appearances only; let them realize the invigorating influence of a noble intellectual purpose and the character-giving-power of the performance of duty. Surrounded by such influences, children would be trained to make their bodies temples of the living God,—and they would as soon seek annihilation as the mire of dissipation. It is such temperance societies that are needed, for they will remove the danger of yielding to temptation. And besides there is also need of societies to remove the temptation itself which comes from social customs and the public saloons.

It has been one aim of our conference this past year to promote an interest in this subject and to circulate temperance literature. Of inestimable value is the address delivered by Channing fifty years ago and now republished by the Unitarian Temperance Society, showing, as it does, that the great evil of intemperance is inward, is spiritual; that the intemperate man divests himself for a time of his rational and moral nature, casts from himself self-consciousness and self-command, brings on frenzy, and by repetition of this insanity, prostrates more and more his rational and moral nature. It is this sin against his reason that Channing claims as the essential evil of intemperance, that divine principle which distinguishes between truth and falsehood, between right and wrong. The physical weakness, the waning prosperity, the desolate, cheerless home and miserable family are the just punishments of such guilt. The miseries of intemperance are not seen aright if they do not represent to us the more fearful desolation wrought by sin in the soul. The loss of efficiency is one of the curses of intemperance, and now that the safety of society seems threatened by the discontent of poverty, let us work for the most efficient of anti-poverty societies—the alliance of health and industry and temperance.

It is with the young we should work. Let them be fortified with strong moral purpose and integrity of character and be given scientific instruction regarding the influence of stimulants, opium and tobacco, as well as alcohol; then may we hope for a generation free from the habit which enfeebles the body, stupefies the intellect, weakens the will, destroys the moral nature and impoverishes the community. The principle of heredity may well stimulate our efforts. It is not alone an avenging Nemesis, bringing curses upon children's children by perpetuating disease and evil habits. It is likewise a beneficent goddess, bestowing the virtues and excellencies of thought and action upon the descendants of the righteous. The strength of character, which results from high moral purpose, self-control and regard for duty, is just as surely transmitted to the next generation as is the weakness produced by self-indulgence. In our efforts to help the world let us continue to work for temperance, for that self-control which, combined with aspiration and knowledge, lifts one to the highest rank of human development. It is in such practical lines we would work, as well as for the dissemination of correct religious ideas.

SEVENTH ANNUAL REPORT OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.—1887-1888.

The work of the Women's Conference for the last twelve months has been, as always before, for the advancement of freedom, fellowship and character in religion, with, I hope, a deeper consecration to the spirit of all the great words mean than even in the past six years. The channels for this work have been through local distribution of liberal religious literature, Women's Unitarian Associations, Post Office Missions and Religious Study Classes. The Conference also stands pledged in sympathy with and as soon as practicable ready to give more definite help to the causes of Temperance, Home Missions—the Montana Indian School, and Foreign Missions—the Pundita Ramabai and her work in India.

The organization includes within its delegate membership nineteen churches representing nine states, and 178 individual members.

The societies are: Chicago, Ill., three; Buda, Ill., one; Cleveland, Ohio, one; Davenport, Iowa, one; Denver, Colo., one; Des Moines, Iowa, one; Geneseo, Ill., one; Hinsdale, Ill., one; Humboldt, Iowa, one; Janesville, Wis., one; Minneapolis, Minn., one; Sheffield, Ill., one; Sioux City, Iowa, one; St. Louis, Mo., two; St. Paul, Minn., one; Wichita, Kans., one. Many societies work with and report to us who have no delegate membership. We hope that their full help will hereafter be given us by the prompt payment of at least \$5 annually into our treasury.

The reports from all the churches show our liberal women to be at work everywhere helping to sustain the church life and usefulness. Industrial societies, with their outcome of practical help to the poor, exist wherever there is church organization. Then Social, Educational, Unity Clubs and Religious, Emerson, Browning, Longfellow, Philosophy and Literary Classes follow—all representing a definite outline of work and indicating high mental and moral interests among our women. Outside the church, Unitarian women are active, often leaders in the large general interests of their communities—the Associated Charities, Woman's Suffrage Societies, and all kinds of philanthropic, institutional and educational work.

In the table showing money raised and expended this year the whole amount attributed to the women of Illinois is not due to them. In All Souls and the Third church, Chicago, men and women coöperate so closely in the four sections of their church work, the social, charitable, missionary and educational, and raise money for each together, that it was impossible to extricate the women's part from the men's and so it is all recorded. Thus, while it has proven a little confusing in making a report of women's work, it is a most encouraging sign as showing the modern thought in church work, as in church organization, to be no longer that of separation—of special activities for men and women, but in all things a unity of work as of interest. And we heartily recommend this more reasonable plan of action to all our Western churches, even if such a course results one day in the disorganization of the Women's Conference, to be re-established on a stronger, broader basis, as a natural part of the general Western Conference. But to-day we stand as a separate body, and a body that needs strengthening.

We should learn from the Women's Auxiliary Conference the value of branch organizations. In St. Louis, Denver and Chicago, there are branch associations whose objects (taken from the St. Louis articles of association) are: "To encourage the study of Unitarian thought among its members, and to extend the knowledge of the principles of Unitarian belief by such means as the society from time to time adopt." Such associations should exist in every city for their great stimulus to social, religious and intellectual life. A woman in a western city of 35,000 inhabitants

writes within a few days: "I wish I could attend your meetings. Could we not have something like it here, I often ask myself." For the benefit of similar inquirers let me state here, that we meet, a body of 150 liberal, earnest women once a month; enjoy a bright social lunch together, and then listen to a paper by one of our members on such subjects as: "The Ideal Church," "Individual Responsibility in Christian Work," "James Martineau," "The Wages of Sin," "Hereditv—Its Influence upon Character," "Temperance Work in the Liberal Churches," "The Relation of Health to Religion." Then we discuss the paper, and the freer the interchange of thought the more successful and interesting the meeting; and I think I may say that the Chicago association is a type of the others. As part of the work of such associations there might be Religious Study Classes, for which guides and courses of study are in print; also Temperance, Post-Office, Home and Foreign Missions Committees, our women thus beginning in an organized way to prove their coöperation in the whole list of Conference interests. But, before all, let there be a Post-Office Mission Committee.

POST-OFFICE MISSION.

Hear a letter received from a Post-Office Mission correspondent in Texas: "I beg to express my deep and heartfelt thanks for the many pamphlets and sermons you have sent me from time to time. I can assure you they are read by me with great interest, and they have been the means of enlarging my mind, and have presented to my understanding a religion I can believe in and which I believe is Christianity as Christ taught it. I hope you and your fellow-workers may be abundantly blessed in your labor of love, and that great success may attend on your efforts to propagate pure Christianity."

And from another: "I first came to know of Unitarianism through the sermons of Savage, Chadwick and Clarke, and thank my Heavenly Father for the knowledge they brought me."

A young woman isolated from all liberal fellowship writes: "I think the Post-Office Mission work is a grand one, and the pamphlets sent me by them have been a great help and comfort. I wish it had been my good fortune to have been trained in the Unitarian church, in other words fed on Unitarian theology; I would have understood life better and suffered less."

A woman in Dakota, who had received magazines from our office, tells of having been with her husband "wrapped in his buffalo coat among some of the people on these lonely plains, and their pleasure at the sight of reading matter was very pathetic, for they told how they had dreaded the winter for fear they would have no books and they could not buy them."

A man in Arkansas writes: "I verily believe that I am doing this section more real good by distributing such liberal religious literature as I get than all the preaching that the whole of the ministry of the Methodist Episcopal church in Northwest Arkansas is doing."

And again: "God bless the Women's Western Unitarian Conference is the prayer of at least one isolated lover of your work."

There should be more members of this Women's Conference. Surely every Unitarian woman in the West should wish to join an organization pledged to so high a purpose as this, and could annually pay \$1 to help its work; and every church or society might contribute \$5 and more, according to its strength and earnestness, and then we should not need to plead so urgently for a Post office Mission fund but could pay expenses at headquarters and supply our liberal literature in a generous yet judicious liberality to our state secretaries and workers everywhere. My hope is to have the means in our treasury to supply from headquarters, free, all tracts, sermons and leaflets needed in

Post-Office Mission work, and a very important matter as well,—to provide uniform record books free to all.

We do need money for several purposes. First, to help young societies who wish to begin or who have begun Post-Office Mission work, and who, with nearer and more pressing claims upon their money, often do not feel able to expend even the small sums needed for advertising, buying our Western tracts and subscribing to our periodicals. Of course the American Unitarian Association tracts are freely given, and used, I trust, with a spirit of gratitude to the association, by all our workers. A special Post-Office Mission fund might well exist to meet these needs. But I should like to see the Women's Western Conference ready to help with its money as with heartiest encouragement societies beginning their missionary work in Western towns, where people are oftenest poor and hard working, though loyal to and wishing to receive the higher truth of this Unitarian faith, and are actually not able to build their simple churches and carry on their church work unaided. I know of one such to-day whose minister, a most earnest and consecrated woman, is with us at this Conference, whom it would be a joy to help with a substantial gift of money towards raising a house of worship in Beatrice, Neb. But this we can not do—though the work of such a woman is the work of us all and should be upheld by us all. I should like to have a Loan Fund for women wishing to enter the ministry, and I should like this Conference to be the means of starting loan libraries of liberal religious books in all the societies scattered west and north that need this help for their own religious study and for circulation in their Post-Office Mission work.

This special work of our Conference—the Post-Office Mission—has been steadily growing the past year, in workers, in a better state system of coöperation, and in most encouraging results from correspondents. Our present workers are full of zeal and enthusiasm, and many societies and individuals who have never engaged in the work express a desire to do so.

A great call for our literature is reported, and not alone satisfaction but often joy and gratitude expressed, as the few extracts read to you will prove, from those who receive it. We hear of several possible new societies at various points aroused into life through the Post-Office Mission. The statistics in the table do not include tracts taken from the church door, many hundreds of which have been distributed, or the number of current *Registers*, *UNITYS*, *Unitarians* and other periodicals sent regularly by various workers and friends. And many of the reports do not indicate a full year's work. Wisconsin, Iowa, Missouri and Illinois have done the largest state work, but Rev. John Brown, of Lawrence, the Nestor of Post-Office Mission workers, has, single-handed, almost flooded Kansas and the territories with our literature and his own earnest words by letter, sending for the last forty weeks, at an expense of \$60, 3,000 tracts and papers to a parish of four hundred readers. He writes: "I still hold fast to the opinion that our Post-Office Mission work, poorly supported as it now is, is doing more for the money expended than any other branch of missionary work carried on. I am fully persuaded that it should be well sustained by those who believe from the heart in that religion pure and undefiled that is taught by the words and exemplified in the life of Jesus. I feel like consecrating the short time I have to live to the Post-Office Mission work." Mr. Brown thinks it is possible to increase the work a hundred per cent this year, and urges the need of a Post-Office Mission Fund, a more perfect organization of all workers, and a better system of coöperative advertising.

The state secretaries have important duties to perform in seeking out and arousing to work societies and individuals within their Conference, and in aiding them in every practical way within their power. This work, we believe,

will gradually reach a self-supporting basis, if the circulars to applicants arranged by the National Post-Office Mission Committee, and printed by the American Unitarian Association, are freely used. They clearly state the object of the Mission, and the various ways in which those receiving its benefits may in turn help the cause.

CENTRAL OFFICE WORK.

May 21, 1887, to May 15, 1888.

There have been written 536 letters and 1,099 postals, and 736 letters and 380 postals have been received. Tracts sent out: American Unitarian Association tracts, 3,644; Unity Mission, 2,412; Unity Short tracts, 2,608; Chadwick sermons, 318; Savage sermons, 266; Clarke sermons, 34; Belief cards and Sunderland's short tracts, 737; Temperance tracts, 739. Total tracts, 7,114.

Periodicals: *UNITYS*, 3,861; *Registers*, 587; *Unitarian Reviews*, 135; miscellaneous material, including papers, books, unclassified sermons, "Faith That Makes Faithful," Study Class and Unity Mission leaflets, P. O. M. circulars, secular magazines, 1,819. Total periodicals, 6,402. Also two barrels and one box of books, papers and tracts. Through the generosity of Rev. M. J. Savage's Society, Boston, we have received the gift of 600 copies weekly of *Unity Pulpit*, distributed from George H. Ellis, publisher, and at least 69 copies have been paid for by subscribers through our office at special Post-Office Mission rates. By a similar favor from Rev. John Chadwick's Society, Brooklyn, 497 of his sermons monthly have been given, our subscribers paying the postage. And the Women's Auxiliary Conference very kindly placed at our disposal 200 copies monthly of Rev. James Freeman Clarke's sermons.

Through the Loan Library of the Women's Unitarian Association of Chicago 79 books have been circulated during the year.

The states receiving help from this office have been: Iowa, Missouri, Arkansas, South Carolina, Virginia, Florida, Minnesota, Wisconsin, Michigan, Indiana, Ohio, Nebraska, Dakota, Colorado, California and Washington Territory.

Reading matter received.—From the American Unitarian Association, Boston: Standard tracts, 1,533; Temperance tracts, 729. From Mr. Charles H. Kerr: *UNITIES*, 1,578. From other friends: *Registers*, 384; *UNITIES*, 559; miscellaneous magazines and sermons, 2,933. Total, 5,454. All such material is acceptable, and can be judiciously distributed from the Central office.

A simple arrangement has been made with our publisher, Mr. Charles H. Kerr, for increasing Post-Office Mission parishioners. He has placed in the secretary's hands a great many letters and cards received by him from all over the country in reply to his advertisements. These have been assorted and distributed among the states from whence they came, where our workers and coöoperators outside of the Conference district in the far east and west and south have taken them and addressed the writers, offering liberal literature if desired. Many replies have been received, and frequently grateful and interesting correspondence established between these far-away people and our earnest workers.

Cash Accounts.—Receipts: Money received in postage and contributions, \$23.37; from P. O. M. Registers sold, \$6.14; from tracts sold, \$37.10. Total, \$66.61. Disbursements: Tracts bought, \$33.57; expressage, freight and postage, \$32.43; sundries, 61 cents. Total, \$66.61. Total amount spent in Post-Office Mission work, in the field and at the office, \$554.70.

In closing, permit me to express the wish that there may be more intercommunication and unity of action as there is sympathy in spirit between all the Unitarian women, organized and unorganized, who are working for the spread of truth, love and righteousness in the world. The field is

large; there is room for all our faith can inspire, and the closer we bind ourselves together, heart and brain and hand, the greater momentum shall we receive and the larger will be the success of all our missionary work.

FLORENCE HILTON, Secretary.

**FIFTEENTH ANNUAL REPORT OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.
1887-1888.**

For the first time in the fifteen years of its life, the Sunday-school Society does not make its usual full report for the schools at this May Conference, but gives only a brief statement of its own condition as a society,—a word about what it is and what it ought to be.

This year the books of Unitarian interest, part of which were purchased three years ago of the Colegrove Book Company, the rest being kept on sale from the American Unitarian Association and George H. Ellis, have been turned over to C. H. Kerr & Co. Their publishing business in connection with the UNITY office enables them to handle them to better advantage than the society has found it possible to do.

Early in 1887, and before the report of this society last May, the tract department which had been in charge of this society had so increased in importance as to make it necessary to have it taken in charge separately, and report is given of the same to-day under the name of The Unity Publishing Committee.

Since these two offshoots we have carried only our own distinct branch of work, the sale of Sunday-school publications, our own and others', the book-keeping connected therewith, correspondence, and a general charge of the rooms.

The Directors' meetings have been held regularly the first Monday in each month, but we have not undertaken any work this year in the way of publication, outside of the immediate demands of business. It has seemed best to incur as little risk as possible that we might be the surer of closing the year free of debt. Our Sunday-schools have evidently been of the same opinion, as there has been much less material purchased by them than in the last few years. However they may have held themselves to close expenditure for material, they have not failed in their contributions to the society, and we owe them grateful acknowledgments for their loyalty. Last year there were twelve schools contributing. This year there have been twenty-two. Five of these were able to do so only in the shape of an annual membership for the school as a body, but small sums may represent quite as much good will and fellowship as larger ones, and are equally appreciated. To learn to give in small sums is one of the high arts in morals when impulse and example tend towards the large ones.

We do believe it is right and good for the schools to unite themselves with the society, and to emphasize it by paying something into the common treasury. It awakens the perceptions, enlarges the horizon, and elevates the conception of Sunday-school ideals. It should be only such a sum as is a fair proportion of average income per year. We believe this on the principle of mutual exchange and loyal reciprocation, because we believe, on the other hand, that a Sunday-school Society should not only be a center of supplies in the way of books and class tools, but also a center for that other kind of more expensive supplies,—encouragement and information. It should be able to send out not only the material helps needed, but missionary helpers, into new fields. There are many calls for help to start new liberal schools within our range, and for help in sustaining those already started, and we can only partially meet them, because of our very limited means. Writing letters is better than nothing but only a slender thread to build upon. If there is need of an American Unitarian Association for

the churches, and of a Western Unitarian Conference, as it is plain there is, equally is there need of Sunday-school Societies to foster the general life of the schools.

But it is not from our schools that the funds of the society should be principally expected. It is from the friends of children; from the friends of a high morality in the community. It is from those who have children, or who have had them; from those who hope sometime to have them; or from those who, never having had them, nor expecting to, find their hearts yearning the more over those of others; from those who consider everything they give toward training the spiritual growth of the little ones an investment well placed for a future outcome of good in the community at large.

We don't like to come here, ever, with an overdrawn treasury, and then arouse enthusiasm enough for the work which incurred the debt to cancel it. But sometimes it has to be so, and if it is to be confessed that many who contribute under that sort of pressure would not otherwise feel any demand,—so that if no debt is incurred, to be paid off, there comes not enough income from sources outside our schools to enable us to do anything more than meet regular expenses,—then the natural conclusion is forced upon us that it would be better to *do the work* and *afterward* solicit the means to pay the bills. Following, (see page, 192) is the treasurer's report. This statement shows the sources of income from which our expenses are met: \$336 from the Western Conference, as its share in maintaining home accommodations at headquarters; \$161.31 from the schools, and \$129.60 from other sources, being annual and life memberships and individual contributions. As is seen, we owe but one debt,—a note for \$103.17. We have, to cover this, accounts receivable, \$18.85 (all good), and cash on hand, \$84.40, making \$103.25 and leaving a surplus of 8 cents as a nest egg for the new year. And now about this new year. Shall we go on this way,—just meeting expenses and only carrying forward the business connected with our present publications, heeding not the call for others nor in any way enlarging our usefulness? Or shall we do what the work demands and look for the money to pay for it afterwards?

In the same way, as different conditions of growth in a human being are transitional stages leading to something better beyond, so, with this organization, these last few years of steady, quiet effort within itself have been laying the right kind of foundation for substantial output in the future.

That third source from which it has been shown we have our income,—that of memberships and individual contributions,—should be the largest but is the least. If the Sunday-school Society had, besides its memberships and school contributions, a few patron friends who assured it a certain sum each year for regular income, some of the demands now unmet would be realized, and the influence of our Sunday-schools would become a more living factor in the religious work of the west.

Last fall a Sunday-school Institute was inaugurated in response to a long felt need for more thorough conference upon the subjects pertaining to these interests. The annual meetings, held heretofore in connection with the Western anniversaries, have been carried on under many disadvantages. The principal part of its programme coming after the other meetings, people were mind-weary and body-worn; and though it was always an earnest and delightfully informal session, it was also a tardy gathering and too often with a hurried, incomplete closing, and always too little time for discussion. No wonder that notwithstanding the real benefit that did accrue to the work and the workers from these meetings, even with the disadvantages, we found ourselves each year realizing more and more the need of time for a fuller programme, and an attendance fresh for the subject in hand.

It should not be a circle of Sunday-school workers alone; the programme at such times is well worth the interest of all who wish to study the history of morals and religion. The institute opened Tuesday evening, November 8, with a sermon by Rev. Reed Stuart, of Detroit, and closed Friday noon, November 11. There were five sessions for Sunday-school work and two for Unity Clubs. One forenoon was devoted to Institute work, questions and discussions; one to Old Testament work with papers and discussion led by Rabbi E. G. Hirsch, and filled with interest, and one to ethical studies adapted in three grades to the ages of the scholars. There was one musical evening led by Professor Tomlins, who brought his class with him by way of illustrating some of our Sunday-school music, and who also gave the audience something of a musical drill. There was also an afternoon for primary class work, introducing kindergarten methods, and treating the audience as a class.

The first annual institute was experimental, and though not largely attended, being placed at an unfortunate time, was yet sufficiently so to warrant a second one in the fall of 1888. We shall try to offer a programme that will represent as fully as possible a combination of the newest and the strongest thought, based upon experience in Sunday-school and Unity Club work. We hope everybody will make it as much of a point to come as they would to this conference, for Sunday-school work is church work.

ELLEN T. LEONARD, *Secretary.*

REPORT OF UNITY PUBLISHING COMMITTEE.

The Unity Publishing Committee is carrying on the publication of tracts, sermons and other liberal religious literature, by means of private funds and volunteer service. In this way it is independent of the Conference, but auxiliary to it. Its motto is: "We believe that to love the good and to live the good is the supreme thing in religion."

It has two series of tracts: The "Unity Mission" series of longer tracts, which are sermons and essays, among which the most notable is the Divinity School Address. There are twenty-six of these tracts now in print.

The "Short Tract" series has a larger circulation, and there are nineteen now in print. In the "Unity Mission" series, the new tracts published since last conference are "The Co-education of Parent and Child," by Mrs. S. C. Ll. Jones; "The Death of Jesus," by W. M. Salter; and the Emerson tract, just out, by W. C. Gannett, completing the series of the four great masters—Channing, Parker, Martineau and Emerson. The two collections of hymns, "Songs of Faith, Hope and Charity," and "Love to God and Love to Man," heretofore published as tracts, have been united and published in one collection, but will be continued separately as tracts. Besides these, new editions have been printed of "Unitarianism, its Story and its Principles;" "Songs of Faith, Hope and Charity," "The one Religion," "Is a Scientific Basis of Religion Possible," and two new editions of "Love to God and Love to Man."

In the "Short Tract" series the new tracts published this year are: "How We Got The Temperance Society," two editions, W. C. Gannett; "Things Most Commonly Believed To-day Among Us," two large editions, W. C. Gannett; "Ministry of Sorrow," Joseph May; "Religion not Theology," two editions, J. C. Learned; "Sunday Circles" and "Responsive Readings," two tracts by John R. Effinger. New editions have been printed of "Unitarian Affirmations," "A Blessing on the Day," "The Art of Married Life," "Jesus," "The Manliness of Christ," and of "Blessed be Drudgery" three new editions, seventh, eighth and ninth.

During the year 9,240 Unity Mission tracts have been circulated, of which 1,069 have been used for free distribution. Of the "Short Tract" series 28,660 have been sold and distributed. The number of tracts circulated during

the year of both series amounts in the aggregate to 38,969. We have now in the treasury \$102.57 and about \$70 in open accounts coming in. One of the new things established by the committee during the year, and promising well, is a Post-Office Mission at headquarters. The expenses of this have been paid from the funds of the committee and the tracts used drawn from its supplies. This was started early last January; \$4.20 expended in advertising brought fifty-five applications. Tracts sent in response and letters written have placed twenty-one of these names on our regular list. Letters have come from all these and with several of them a regular correspondence has been established. The letters received are full of gratitude, questioning and interest, perfectly inspiring to any one engaged in this work. This statement will show how much work might be done with more money. The treasury depends on the income returned by sale of tracts, on a few donations in money, and in publications whose profits are given to the tract work. Larger sales and more donations would enable us to do larger work. An additional income of \$200 a year would enable us to enlarge our free distribution and to publish tracts to meet needs for which we have at present no supply. If we could send the series of the Four Great Masters with the circular to all the leading newspapers it might result in the publication of the circular and extracts from the tracts in some of the papers, and perhaps in many of them, and prove a very effective method of enlarging our circulation. It would cost about ten cents per paper to do this. The Post-Office Mission everywhere is doing a very sure work. It yields large returns for the money and work invested, and appeals to those who have but little to invest.

LOUISE M. DUNNING, *Secretary and Treasurer.*

SUMMARY OF THE TREASURER'S REPORT OF THE WESTERN UNITARIAN CONFERENCE FOR 1887-8.

RECEIPTS.

Balance on hand, May 18, 1887	\$551 35
Remainder of Guaranty Fund for 1886-7	\$570 40
Channing Club contribution for 1886-87	300 00
Interest on \$3,000 R. R. bonds	120 00
Church contributions for 1887-88:	
Received prior to May 15, 1888	\$738.63
Received after May 15, 1888	43.00
	781 63
Individual contributions for 1887-88:	
Received prior to May 15, 1888	19.00
Received after May 15, 1888	40.00
Advanced by guarantors for 1887-88	235.00
	294 00
Collections taken at Conference, May 16-17, 1888	265 13
Call Loan at Bank	2,331 16 2,100 00 \$4,982 5

EXPENDITURES.

Loans due May 1, 1887	\$1,141 75
Interest on new loans	61 23
American Unitarian Association for 1886-87	10 00
Rent of Methodist Church, May 16-17, 1888	50 00
Secretary's salary	\$2,000.00
Secretary's traveling and other expenses	188.94
Treasurer's expenses	5.20
Exchange on drafts	.75
Rent to May 1, 1888	780.00
Janitor	63.00
Reporting proceedings of Conference, 1887	40.00
Printing same	100.00
	\$3,177 89
Balance on hand May 15, 1888	193 51
Additional contributed and collected after May 15, as shown above	348 13
	\$541 64
	\$4,982 51

June 2 and 9, 1888

ASSETS

C. B. & Q. R. R. bonds-----	\$3,000 00
Accrued interest, May 15, 1888 -----	35 00
	<hr/>
	\$3,035 00

LIABILITIES

Call Loan at Bank ----- \$2,100 00
JAMES B. GALLOWAY, Treasurer

GUARANTY REPORT FOR 1887-8.

As it was known that some of the churches were likely to withhold their usual contributions to the Western Conference treasury, a guaranty fund of \$1,795 was raised on the floor of the Conference, May 19, 1887, to cover the expected deficit; and, to meet the running expenses, the Treasurer was authorized to make an arrangement with a bank to borrow on call from time to time such amounts as were necessary. By the end of the year this call loan amounted to \$2,100. The Treasurer's report showed that, to pay this loan and thus enter the new year clear of debt, it would be necessary to call for the whole of the guaranty fund, and to raise, besides, about \$200 more. The \$200 was raised at once, on announcement of its need, at the afternoon session of May 17, 1888; and at the same time about \$1,700 was guaranteed towards the deficit expected the coming year, 1888-9. The following statement shows the matter in more detail:

Total expenses, 1887-8, as shown above ----- \$4,440
Deduct loans due May 1, 1887, now paid ----- 1,141

<i>Current expenses, 1887-8</i>		\$3,299 12
Received from churches, as shown above	781 63	
" " individuals, other than guar-		
" " antors	59 00	
" " the Channing Club	300 00	
" " collections at Conference of		
" " 1888	265 13	
Interest on \$3,000 R. R. bond	\$120 00	
Deduct amount accrued May 1,		
1887, and applied towards loan		
then due	20 00	100 00
<i>Current Income, 1887-8</i>		1,505 76
<i>Deficit for year, 1887-8</i>		1,793 36
<i>Guaranty Fund for 1887-8, pledged by thirty-</i>		
<i>seven churches and individuals</i>		1,795 00

**RECEIPTS AND GUARANTIES FROM CHURCHES AND INDIVIDUALS
FOR 1887-88.**

(The "additional guaranties" are in some cases from churches as such, but usually from individual members.)

**TREASURER'S REPORT OF THE WOMEN'S WESTERN
UNITARIAN CONFERENCE.**

May 17, 1887, to May 15, 1888.

RECEIPTS.

Cash in hand May 17	\$	3	32
By the Unitarian Society, Buda, Ill.		5	00
" Church of the Unity, Cleveland, Ohio		20	00
" Unity Church, Denver, Colo.		5	00
" the Unitarian Society, Davenport, Iowa		5	00
" " Unitarian Society, Des Moines, Iowa		5	00
" " Unity Church, Hinsdale, Ill.		5	00
" " Unitarian Society, Humboldt, Iowa		5	00
" " All Souls Church, Janesville, Wis.		5	00
" " Unitarian Society, Madison, Wis.		3	50
" " First Unitarian Society, Minneapolis, Minn.		5	00
" " Unity Church, St. Louis, Mo.		26	00
" " St. Louis Branch of the W. W. U. C.		30	00
" " Church of the Messiah, St. Louis, Mo.		5	00
" " Unity Church, St. Paul, Minn.		10	25
" " Unitarian Society, Sioux City, Iowa		5	00
" " " Sheffield, Ill.		5	00
" " Church of the Messiah, Chicago, Ill.		50	00
" " Third Church, Chicago, Ill.		20	00
" " All Souls Church, Chicago, Ill.		20	00

**PERSONAL CONTRIBUTIONS FOR POST-OFFICE MISSION WORK AND
GENERAL EXPENSES.**

By Mrs. W. C. Dow, Chicago, Ill.	\$	5 00
“ Miss M. A. French, Kenosha, Wis.		5 00
“ Miss Helen Gale, Oak Park, Ill.		1 00
“ Rev. George H. Greer, Tacoma, W. T.		50
“ Miss Marie Mathis, Wichita, Kans.		5 00
“ Mrs. M. J. Miller, Geneseo, Ill.		5 00
“ Mrs. James McBroom, Geneseo, Ill.		1 00
“ Miss Donna Pervier, Sheffield, Ill.		75
“ Mrs. L. K. Woodman, St. Paul, Minn.		10 00
“ Rev. E. M. Wheelock, Spokane Falls, W. T.		1 00
“ Mrs. E. A. West, Chicago, Ill.		20 00
“ Mrs. John Wilkinson, Chicago, Ill.		20 00
“ Mrs. H. S. Udell, Grand Rapids, Mich.		2 00
Annual memberships, \$1 each		\$ 76 25
		178 00
		\$492 32

PAYMENTS.

To Secretary	\$200 00
" Rent and Expenses	216 00
" Secretary for P. O. mission work	36 33
" C. H. Kerr & Co.	7 85
" Traveling expenses for secretary	7 00
" S. A. Maxwell & Co.	45
" Unity Publishing Co.	3 60
" Postage and postals for secretary	9 00
" Stationery and postage for treasurer	4 65
" Balance	7 44
	\$402 32

STATE EXHIBIT

	Annual Memberships.	Life Memberships.	Other Contributions.	
Colorado -----	\$ --		\$ 5 00	\$ 5 00
Dakota -----	1		---	1 00
Iowa -----	6		20 00	26 00
Indiana -----	1		---	1 00
Illinois -----	141		157 75	298 75
Kansas -----	--		5 00	5 00
Massachusetts	1		---	1 00
Michigan -----	2		2 00	4 00
Minnesota ---	4		25 25	29 25
Missouri -----	16		61 00	77 00
Ohio -----	2		20 00	22 00
Pennsylvania	2		---	2 00
Wash. Ter...-----	--		1 50	1 50
Wisconsin ---	2		13 50	15 50
				<hr/> \$489 00

MRS. J. C. HILTON, *Treasurer.*

FINANCIAL STATEMENT OF WOMEN'S WORK.*

APRIL, 1887, TO APRIL, 1888.

STATE AND CITIES.		Money raised by Women.	Money expended by Women.	Total raised by States.	Total expended by States.
COLORADO	Denver	\$ 2,048 00	\$ 2,060 20	\$ 2,048 00	\$ 2,060 20
DAKOTA	Sioux Falls	195 00	195 00	195 00	195 00
ILLINOIS	Chi. All Souls Church	1,495 54	1,412 93		
	Chi. Church of Messiah	368 35	368 35		
	Chicago Third Church	575 69	513 14		
	Hinsdale	441 30	360 13		
	Moline	350 00	270 00		
	Quincy	335 00	335 00		
	Tremont	256 20	235 00		
	Buda	220 41	220 41		
	Sheffield	150 00	150 00		
	Geneseo	79 53	79 53		
	Geneva	120 00			
	La Fox	20 00	20 00		
	Total for Illinois	\$ 4,412 02	\$ 3,964 49	\$ 4,412 02	\$ 3,964 49
INDIANA	La Porte	50 00	50 00	50 00	50 00
IOWA	Davenport	701 37	325 00		
	Sioux City	703 70	644 40		
	Iowa City	500 00			
	Keokuk	475 00	475 00		
	Humboldt	361 29	309 73		
	Manly	115 00	50 00		
	Rock Rapids	100 00			
	Total for Iowa	\$ 2,956 36	\$ 1,804 13	\$ 2,956 36	\$ 1,804 13
KANSAS	Lawrence	\$ 210 25		210 25	
MICHIGAN	Sherwood	70 00			
	Athens	55 85	52 76		
	Total for Michigan	\$ 125 86	\$ 52 76	125 86	52 76
MINNESOTA	St. Paul	419 00			
	Minneapolis	300 00	252 00		
	Duluth	148 50	110 00		
	Luverne	215 65	215 65		
	Total for Minnesota	\$ 1,083 15	\$ 577 65	1,083 15	577 65
MISSOURI	St. Louis Unity Church	947 41	389 30		
	Kansas City	100 00	100 00		
	St. Joseph	150 00			
	Total for Missouri	\$ 1,197 41	\$ 89 30	1,197 41	89 30
NEBRASKA	Omaha	3,000 00		3,000 00	
OHIO	Cleveland	850 00	773 00		
	Toledo	93 25			
	Total for Ohio	\$ 943 25	\$ 773 00	943 25	773 00
WISCONSIN	Baraboo	124 29	124 29		
	Madison	123 10	123 10		
	Arcadia	60 00	60 00		
	Evansville	160 00			
	Milwaukee	51 75			
	Total for Wisconsin	\$ 519 14	\$ 307 39	519 14	307 39
	Grand Total			\$ 16,740 44	\$ 9,873 92

*The above named amounts of money raised by women in the various churches have been obtained in some one or other of various ways as follows: By direct contributions, memberships to church societies, dime sociables, lectures, entertainments or by sales. The amounts enumerated on the expense side of the account have been expended in the various churches in one or more of the following directions: Membership dues to Women's Western Unitarian Conference; the educational, missionary, social, charitable, interest of the churches; towards minister's salaries and publishing their sermons; to the Mount Vernon sufferers; Montana school for Indians; Ramabai fund; post-office mission; Unitarian building fund; toward buying church property; church furnishings and repairs.

FLORENCE HILTON, Secretary of the W. W. U. C.

POST-OFFICE MISSION WORK.

APRIL, 1887, TO APRIL, 1888.

States and Cities.	Letters and Postals		Tracts Sent.			Papers Sent.			Money.			
	Letters sent.	Letters and Postals received.	A. U. A.	U. M.	Short Tracts.	Miscellane-	Register.	Unity.	U. R.	Miscellane-	Received.	Paid out.
COLORADO.												
Denver	30	5	350	110	100	875	250	200	...	175	\$20.10	\$20.50
DAKOTA.												
Aberdeen						700	...	100				
ILLINOIS.												
Geneva	70	63	158	171	59	278	89	51		\$1.56	\$8.34	
Geneseo	157	168	1,782	500	229	440	300	200		270		37.68
Hinsdale	14	11	10	17	7	28				14.11		5.00
Chicago	138	44	10	...	6	1,400	157	156				18.49
Sheffield	111	59	592	32	160	569	23	23				
Princeton	150	60	800	150	25	350	26	26		100		
La Fox	25	22	150	25	25					141		4.00
Total	665	427	3,502	895	486	3,065	714	505	...	511	\$15.67	\$73.46

POST-OFFICE MISSION WORK.—(Continued.)

INDIANA.	LaPorte	33	28	62	71	40	57	...	35	\$5.21	\$4.65
IOWA.	Sioux City	16	33	70	17	13				53	51	1	87
	Humboldt	14	18	100	70	15					12	20	5.00
	Davenport	387	266	915	528	554	2,059	80	705	12	18	61.97	61.91
	Des Moines	60	9	286	2	8	133					4.09	4.41
	Total	477	326	1,371	617	590	2,192	133	756	25	125	\$76.53	\$74.31
KANSAS.	Fay	32	10				135			22	87		
	Lawrence	160	150				1,200	1,765	768	908	108		75.00
	Total	192	160				1,200	1,900	768	908	130	87	\$75.00
MICHIGAN.													
MINNESOTA.	Duluth	210					215	30	21		35		
	Minneapolis	41	50				331				36	\$2.70	\$30.73
	St. Paul	226	220	905	104	504	523	297	681			1.00	54.00
	Total	477	270	905	104	504	1,069	327	702		71	\$3.70	\$84.70
MISSOURI.	St. Louis	280	124	1,678	253	324	1,252	1,069	1,320	23	201	\$2.50	\$54.50
NEBRASKA.	Lincoln	11	3	20			31	13	30		87		
	Beatrice	23	18	20			191	13	50				
	Total	34	21	40			222	26	80		87		
OHIO.	Toledo	500	500				1,060	100	65		597		
	Cleveland	50	80	469	65	1,025		300	395		980		
	Total	550	580	469	65	1,025	1,060	400	460		1,577		
OREGON.	Portland	401	274				2,963				1,466		
WASH. TER.	Seattle	20	10	120					25	12	6		
WISCONSIN.	Kenosha	385	337	306	173	151	702	199	236		87	\$55.40	\$47.45
	Madison	46	34	108	34	13	382	298	105	7	5		9.00
	Cooksville	156	145	414	50	14	49	252	186	1			

(Brought forward from page 193.)

Room expenses, laundry-work, cleaning carpets, repairs, etc.	21 67
Secretary and treasurer	150 00
Clerk	404 20
Office boy	144 97
Cash on hand	84 40
	\$1,434 08

STATEMENT OF RESOURCES AND LIABILITIES.

RESOURCES.	
Cash on hand	\$ 84 40
Furniture	40 00
Mdse. stock on hand	899 85
Accounts receivable	18 85
	\$1,043 10

LIABILITIES.

Note due W. C. Gannett	\$ 103 17
Present worth of the society	939 93
	\$1,043 10

REPORT OF THE PROCEEDINGS OF THE THIRTY-FOURTH ANNUAL SESSION OF THE WESTERN UNITARIAN CONFERENCE.

THIRD UNITARIAN CHURCH, CHICAGO, MAY 15, 16, 17, 1888.

At 8 P. M. the opening sermon of the Conference was preached by Milton J. Miller, of Geneseo, Ill—subject, "The Spirit of Truth"—J. C. Learned, of St. Louis, and J. R. Effinger, of Chicago, taking part in the service. The devotional hour on Wednesday morning was led by S. M. Crothers, of St. Paul.

At 10 A. M. President D. L. Shorey called the Conference to order and gave a brief opening address. In the absence of James Vila Blake, minister of the Third church, the address of welcome was given by J. Ll. Jones, of All Souls church, Chicago. On motion Miss Jennie E. McCaine, of St. Paul, was chosen Assistant Secretary of the Conference. It was voted that the chair appoint a committee of five on Business and Resolutions. The committee was announced as follows: J. C. Learned, A. M. Judy, W. C. Gannett, J. D. Ludden, J. N. Sprigg. On motion a Committee on Credentials was appointed, consisting of J. M. Good, E. M. Prince, Miss F. Le Baron.

Mr. Judy moved the chair appoint a committee of three on nominations. Carried. A. M. Judy, J. Ll. Jones and James Van Inwagen were appointed on said committee.

The Directors' report was read by the Secretary, John R. Effinger, and referred to business committee. James B. Galloway, Treasurer, submitted his report, which was referred to business committee.

Mr. John M. Ware, of Chicago, spoke earnestly in favor of considering the raising of a fund of not less than \$50,000 to be devoted to the work of the Western Unitarian Conference. This was supported by Mr. Jones, who assured the Conference that if one-half of that sum could be pledged before the close of the Conference he held in his hand the pledge for one thousand more. Mr. Ware then moved that a committee of three be appointed to consider plans for raising the amount suggested; Mr. Crothers, Mr. Root, Mr. Learned, Mr. Judy and others took part in the discussion that followed.

Mr. Effinger moved that the committee be increased to five, consisting of three business laymen and two of our ministers. Amendment accepted by Mr. Ware. President Shorey spoke in favor of the motion, pledging \$500 to the fund. The President appointed the committee as follows: John M. Ware, Jas. B. Galloway, A. M. Judy, J. M. Good, J. C. Learned. On motion the name of Mr. Ludden was added to this committee. Mr. Ware reported that he held in his hand a pledge from Mrs. Dupee for \$500 toward the fund. Credentials were then called for.

Mr. Jones, on behalf of Mr. Blake, who was unavoidably absent, invited the Conference as guests of the Third Unitarian church to partake of lunch in the vestry during intermission.

10:30 A. M. Mrs. Wilkes, who was announced to read a paper on "How to Man our Missionary Posts," being absent, Mr. Judy was asked to speak upon the subject. He suggested three methods.

1st. That a group of five or six ministers absent themselves from their pulpits, and in conjunction with a missionary furnish a regular fortnightly supply at a missionary post.

2d. That a State Office Secretary or a lay-organizer be appointed to take charge of Sunday circles.

3d. That curriculums of study for ministers be printed and distributed.

Mr. Jones moved that the suggestions of Mr. Judy be referred to the business committee to be referred back to the Conference with their suggestions. Motion carried.

Mr. Effinger read a word of greeting just received from S. S. Hunting, of Des Moines, and Mr. Jones gave greetings received from H. M. Simmons, of Minneapolis, and Kersey H. Fell, of

Bloomington, and just here all hearts were made glad by the arrival of a cablegram with "Greeting" from F. L. Hosmer, dated "Paris, May 16th." The Conference adjourned.

At 3:30 P. M., President Shorey in the chair, called the order of the day.

The Claim upon us of the Mission Fields.

In India—The Pundita Ramabai Mission in behalf of Women's Education, by Emma Endicott Marean.

In Japan—The Mission of Inquiry in charge of A. M. Knapp, by Mr. K. Sugimoto, Japanese student at Ann Arbor, Mich. Paper read by Mr. Effinger.

In Montana—The Mission of Civilization (The Crow Indian School) by Mrs. Kate Gannett Wells.

At Home—The Post-Office Mission and the Sunday Circle, by Arthur M. Judy.

Miss L. M. Dunning followed with a brief report of Unity Publishing Committee. Mrs. J. M. Andrews, of Boston, was called out and spoke encouraging words for our missionary work. Adjourned.

In the evening at 8 o'clock a large audience assembled in the First Methodist church, corner Clark and Washington streets, to participate in the special Emerson commemorative exercises—Fifty Years of Emerson, 1838-1888. The following order of exercises was observed:

- I. Organ Voluntary.
- II. Hymn: "In Lonely Vigil." Frederick L. Hosmer.
- III. Prayer. Judson Fisher.
- IV. Responsive Readings from Emerson, selected and led by John R. Effinger.
- V. Emerson the Man. Jenkin Lloyd Jones.
- VI. Great Sentences from Emerson. The Audience.
- VII. Short Addresses by S. M. Crothers and J. C. Learned.
- VIII. Hymn: "Victory," adapted from Emerson's "Voluntaries."
- IX. Emerson the Prophet. Fifty Years of Influence. William C. Gannett.
- X. Song: "The Crowning Day is Coming."
- XI. Poem: "Cambridge, July 15, 1838." John W. Chadwick.
- XII. Hymn: "The Soul's Prophecy."
- XIII. Benediction. David Utter.

Thursday, May 17, 9:30 A. M. Devotional Meeting, led by Chester Covell.

10 A. M. Paper, by George P. Brown, of Bloomington, followed by brief discussion, in which Dr. Kerr, of Rockford, and Mrs. Sunderland took part.

Dr. P. H. Hugenholtz, of Holland, was introduced to the Conference, and gave a word of greeting for his own countrymen.

Mr. Jones offered resolutions, which were referred to the business committee. Mr. Jones also offered the following resolutions, which were submitted without reference to the business committee, were seconded by Rabbi Hirsch and unanimously passed by a rising vote:

Resolved, That this Conference has received with peculiar pleasure the visit of Rev. P. H. Hugenholtz, of Holland, at our meetings, and beg of him to carry back with him, first, our regard for himself as the brother of our bishop of liberal religion among the Hollanders of America; second, our love and deep gratitude to his friend and fellow-scholar, the great Dr. Kuennen, to whose works we are so much indebted; third and lastly, our sympathy to our fellow-believers and co-workers in the liberal churches of Holland. We beg of him to carry to them the assurance that we will labor with them for the development of that "spiritual volapuk," that will enable all nations to understand the common language of Freedom, Fellowship and Character in Religion, which language will override the obstacles of seas and creeds and unite all men in a common brotherhood in the family of humanity.

11:15 A. M. Paper, by Miss Mary E. Burt, on the "Relation of Literature to a Child's Education." The discussion was led by Mrs. J. C. Learned. Charles H. Kerr called the attention of the Conference to two books just published by Unity Publishing Company. The Conference then adjourned.

At 2 P. M. the Conference was called to order by the chair. A paper on "The Actual Roots of Religion in Human Nature.—Does Religion mean more or less as Modern Thought discards the Creeds?" was read by Henry Doty Maxson, of Menomonie, Wis. Rabbi Hirsch led the discussion and was followed by Dr. H. W. Thomas.

At 3:30 P. M., business session. The committee on credentials reported seventy-eight delegates present. The report was accepted. The committee on endowment fund reported the following resolution:

Resolved, That a committee of three persons be appointed by the chair to take into consideration the advisability of raising a permanent fund of \$50,000, the interest or income from which shall be devoted to the use of this Conference, and that said committee be authorized to take such action towards its accomplishment as in their judgment is deemed advisable. Carried.

The business committee reported the following resolutions:

As a recognition of the approximate interests and purposes of the Unitarian, Universalist and Independent churches, and in hopes of encouraging closer union among them,

Resolved, That the Western Unitarian Conference recommend that

the Unitarian State Conferences, if it be agreeable to them, shall yearly hold a joint meeting with the above named churches. Adopted.

Resolved, That the Conference commend to the churches the Mission of Education to which the Pundita Ramabai is devoting herself for the uplifting of the women of India, and the formation of "Ramabai Circles" among our women to help her good work forward.

That it remind the churches that the support and care of a civilizing station among the Crow Indians of Montana has been committed to the Unitarian denomination by the United States Government, that the trust has been accepted by our people, and that we in the west have certainly as much duty in this obligation as our eastern friends; the best way to discharge this duty being for women, representing their respective churches, to take delegate membership in the American Unitarian Association sub-committee having this Indian school in charge.

That the Conference again express its interest in the "Post-Office Mission" and the "Sunday Circle," and its hope that soon there will be no church among us that is not helping itself and the world by mission-work of this kind.

The second resolution was adopted.

Resolved, That this Conference respectfully recommends that the several churches, Unity Clubs, Sunday-schools, Study Classes, Post-Office Missions, Sunday Circles and similar organizations related to this work throughout the west, celebrate in such manner as may seem most available the semi-centennial of Emerson's Divinity School Address; that thereby the influence of a great soul may be extended, and an acquaintance with this epoch-making paper in the history of Unitarianism be increased. To this end the attention of the Conference is called to tracts Nos. 8 and 20 of the Unity Mission series. Adopted.

Resolved, That the Chair appoint a committee to work in connection with the committee from the Iowa Unitarian Association, to provide and publish a curriculum of study preparatory to the ministry and suitable for use by lay-teachers, together with a circular stating the opportunities for theological education and ministerial work within the Unitarian body. Adopted.

WHEREAS, the executive duties of this Conference are so rapidly increasing that more time is needed for their consideration, therefore,

Resolved, That it will be advisable to devote a preliminary session of one day exclusively to the consideration of executive questions, and that at this session all officers of the Conference, and all other workers, are urged to be present to submit plans of work, and prepare them for consideration by the Conference; and to the end that these plans be more expeditiously and carefully disposed of by the Conference,

Resolved, That hereafter the Committee on Resolutions be annually appointed and be constituted a standing committee. Adopted.

Resolved, That the thanks of the Conference are due Madame Abbie Carrington, "the sweet singer," Professor J. Franklin Hughes, the excellent organist, for services at the Emerson Memorial, May 16, in the First Methodist Episcopal church, and to the ladies and gentlemen who assisted in the decoration of the church for that notable occasion. Adopted.

Resolved, That we hereby express to the members of the Third Unitarian church of Chicago our sincere thanks for the cordial and substantial manner in which they have received and entertained the delegates to this Conference. Adopted.

Mr. Judy submitted the report of nominating committee as follows: President, Hon. D. L. Shorey; Vice-President, Hon. William Smith, Sioux City, Ia.; Secretary, Rev. J. R. Effinger; Treasurer, Mr. J. B. Galloway, Chicago.

Directors for three years: Hon. John A. Roche, Chicago, Third church; Mr. A. J. Perry, Chicago, Church of the Messiah; Mr. John Wilkinson, Chicago, Unity church; Hon. William Smith, Sioux City, Ia.; Mr. E. C. Sprague, Minneapolis, Minn.; Rev. Mary A. Safford, Sioux City, Ia.; Rev. Arthur M. Judy, Davenport, Ia.

Director for one year: Mr. James Van Inwagen, Hinsdale.

On motion, the secretary was instructed to cast the ballot of the Conference for the officers named, and they were declared elected.

The business committee reported further as follows: We recommend that the deficit in this year's income, \$200, be raised on the floor before this Conference adjourns, that we may begin the new year free from encumbrance; that the salary to be paid the secretary be left to the board of directors with power.

The chair appointed Mr. Gannett, Mr. Ware and Mr. Van Inwagen a committee on collection, and the amount of deficit was raised on the floor in a few minutes.

The appeal for guarantee fund for ensuing year was made by Mr. Jones and nobly responded to by the audience; \$1,520 was quickly reported from the audience, and before the close of the day this fund was increased to \$1,636.

Mr. Jones offered the following resolutions:

Resolved, That this Conference heartily welcomes the Minnesota Unitarian State Conference into the sisterhood of Western organizations. May its northern zeal be sufficient to sustain the momentum it has already attained, and also to guide and aid us in our work, which is identical with its own in aim, methods and constituency. Adopted.

Resolved, That in the death of W. H. Floyd, of St. Joseph, Mo., Major Davis, of Muskegon, Mich., Mrs. Sarah C. Sayres, of Chicago, and Jesse W. Fell, of Normal, this Conference has lost honored co-laborers and representatives, who through long years have aided its work through their word, their work and their presence, and that the secretary of this Conference be instructed to convey to the bereaved families our sympathy with them in their sorrow and our feeling of joint wealth with them in the memory of earnest, loyal lives devoted to the advance of that religion they loved and which we try to advance. Adopted by rising vote.

J. D. Ludden and A. M. Judy, auditing committee, reported the Treasurer's account of disbursements from May 18, 1887, to May 15, 1888, to be correct, as shown by his vouchers on file.

Mr. Jones announced that the ladies of All Souls church, corner Oakwood boulevard and Langley avenue, would be at home on Friday at noon to "discuss lunch with friends of the Conference."

The Conference adjourned to meet in the evening at the First Methodist Episcopal church.

At 8 p. m. platform meeting—subject, "The Possible American Church." Addresses were delivered by M. D. Shutter, of Minneapolis, Minn.; J. C. F. Grumbine, Syracuse, N. Y.; Doctor Kerr, Rockford, Ill.; Professor Swing and Doctor Thomas, of Chicago.

Mr. Jones called for a collection, the doxology was sung, and the Conference adjourned *sine die*.

Subsequently to adjournment the chair announced the following committeees in accordance with vote of the Conference.

On Permanent Fund of \$50,000.

John Wilkinson, Chairman, Chicago; John Ware, Chicago; J. D. Ludden, St. Paul; Mrs. E. E. Marean, Chicago; J. W. Willard, Cleveland; Miss Emma Dupee, Chicago; J. M. Good, St. Louis; James B. Galloway, Chicago; J. M. Wanzer, Chicago.

Committee on Resolutions: J. C. Learned, Chairman, St. Louis; A. M. Judy, Davenport; F. L. Hosmer, Cleveland; Ida C. Hultin, Des Moines; James Van Inwagen, Hinsdale.

Committee on curriculum of study: A. M. Judy; J. V. Blake; H. M. Simmons.

JOHN R. EFFINGER, *Secretary*.

JENNIE E. McCNAINE, *Assistant Secretary*.

SEVENTH ANNUAL MEETING OF THE WESTERN WOMEN'S UNITARIAN CONFERENCE.

The seventh annual meeting of the Women's Western Unitarian Conference was held Tuesday, May 15, at the Third Unitarian church, Chicago, Mrs. E. A. West in the chair.

The devotional meeting was opened by Mrs. Leonard, of Chicago, followed by remarks from Prof. Henry Doty Maxson, of Wisconsin.

The President then addressed the Conference, defining on broad lines its platform, and encouraging special temperance work.

The Secretary's report followed, and the time being already far consumed it was moved and passed that the details of the Treasurer's report be omitted.

Mrs. Learned, of St. Louis, then presented a thoughtful and inspiring paper on Religious Study Classes, and Mrs. Kate Gannett Wells, of Boston, held an attentive audience by her scholarly and deeply suggestive address on Religion Rather than Special Legislation.

Mrs. J. W. Andrews, President of the Women's Auxiliary and a delegate to the Conference, gave an address upon the organization and work of the Auxiliary, and closed with most friendly greeting from the Eastern women to the Western, and a desire that more definite co-operation might exist between them.

Mrs. Gannett moved that special thanks be returned by the Conference to Mrs. Andrews for her cordial expressions of good will and the assurance of a kindred feeling existing among us.

The motion was at once seconded and responded to unanimously by a rising vote.

Miss Le Baron waived her place on the programme owing to the lateness of the hour.

Mrs. J. R. Effinger, of Chicago, gave a forceful but brief address on the lesson of the International Council of Women at Washington.

Business being next in order, Mrs. Moss, of the Church of the Messiah, St. Louis, in accordance with the notice given one year ago, moved an amendment to our articles of incorporation, substituting in article second for the words "The advancement of Freedom, Fellowship and Character in Religion," the words "The Promotion of Unitarianism whose central principle is Love to God and Love to man."

The motion was seconded by Mrs. J. Slade, of Unity Church, Chicago. The President stated that a few years ago the project of changing article III., which limits the number of directors, was abandoned because of the legal difficulty that the law of Illinois provides that, "any corporation not for pecuniary profit may change its articles of association in the manner prescribed by their own rules." We have no provision for changing our articles of incorporation, therefore she ruled that the motion was out of order.

Mrs. Sunderland stated that she had once approved of the present articles of incorporation, but as some people now used the

words with different meanings she wished them changed; and although she had listened with pleasure and heartily approved the exercises of the afternoon, she considered them inconsistent with the object of our organization. She had also had legal advice upon the subject. Mrs. Conger rose and said, as we were out of order speaking to a motion when there was none before the house, she begged to say that the central thought in the word religion is faith in God; that we declare this faith when we pledge ourselves to work for "Freedom, Fellowship and Character in Religion," and we stand for Unitarianism when we proclaim our name, "The Women's Western Unitarian Conference."

The Chairman of the Nominating Committee, Mrs. Wilkinson, announced the officers for the ensuing year:

President, Mrs. C. J. Richardson, Princeton, Ill.; First Vice-President, Mrs. E. A. West, Chicago; Second Vice-President, Mrs. J. C. Learned, St. Louis, Mo.; Treasurer, Mrs. J. C. Hilton, Chicago; Secretary, Miss Florence Hilton, Chicago. Board of Directors, to May, 1891: Mrs. David Utter, Chicago, Ill.; Mrs. Hilton, Chicago, Ill.; Mrs. F. T. Heywood, Chicago, Ill.; Mrs. E. H. Hiscock, Denver, Col.; Mrs. Sarah Chapin, St. Paul, Minn.; Mrs. John M. Ware, Chicago, Ill.; Rev. C. J. Bartlett, Sioux Falls, Dak. It was recommended that the Secretary cast the vote for the officers, and they stand elected as presented.

Mrs. David Utter was appointed delegate to the Women's Auxiliary Conference May 28th, after which the meeting adjourned.

FLORENCE HILTON, *Secretary.*

FIFTEENTH ANNUAL MEETING OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

The Sunday-school Society held its annual meeting Wednesday, May 16, at 2 P. M. In the absence of its President, J. V. Blake, the meeting was called to order by its Vice-President, Mrs. S. W. Conger, who opened the afternoon session with singing and a few words of greeting and explanation. It had been the custom of the society to hold not only its annual business session in connection with the May Conference, but also to have a programme in which many of the leading questions in Sunday-school work were treated. But in consideration of an Institute Meeting, held in Chicago last fall to consider these subjects, and a projected one for next fall, only a brief session would be held now, including the election of officers, the reports of Secretary and Treasurer, and remarks by Rev. J. Ll. Jones.

Miss I. C. Hultin, Miss Emma Dupee and Mrs. J. M. Ware were appointed a nominating committee.

The report of Secretary and Treasurer followed, after which Mr. Jones set forth a proposed plan for religious Normal School work to be done under the name of "The Alliance Lectureship for Instruction in Morals and Religion." Questions were invited and Mrs. Gannett, Mrs. Conger, Mr. Prince of Bloomington, J. C. Learned of St. Louis, and others joined in the discussion. Rev. P. H. Hugenholtz, Jr., from Holland, was invited to speak and responded in a most genial and acceptable manner.

Suggestions were invited for the programme of the autumn institute. Instead of suggestions, invitations were cordially extended for the meetings to be held either in Quincy or St. Louis with the Church of the Unity.

The following names, offered by the nominating committee, were elected: For directors for three years: Mrs. H. H. Badger, Mrs. John Slade, David Utter, and J. Ll. Jones, all of Chicago; for President, J. V. Blake; for Vice-President, Mrs. S. W. Conger. Adjourned.

E. T. LEONARD, *Secretary.*

THE WESTERN UNITARIAN YEAR-BOOK.

I.

THE WEST.

WESTERN UNITARIAN CONFERENCE.

HEADQUARTERS, 175 Dearborn street, Chicago, Ills.
ORGANIZED at Cincinnati, 1852. INCORPORATED under laws of Illinois, 1882.

OBJECT: "The transaction of business pertaining to the general interests of the societies connected with the Conference."

MOTTO ON SEAL: "Freedom, Fellowship and Character in Religion."

INCOME: The Conference depends mainly on the annual contributions of the western Unitarian churches. About \$3500 is needed for this year's work, and the work would enlarge with larger resources.

ANNUAL MEETING, in May.

FELLOWSHIP AND FAITH: The following resolution was adopted at the annual meeting in Chicago, 1887, by vote of 59 to 13 of the delegates present:

Resolved, THAT, WHILE THE WESTERN UNITARIAN CONFERENCE HAS NEITHER THE WISH NOR THE RIGHT TO BIND A SINGLE MEMBER BY DECLARATIONS CONCERNING FELLOWSHIP OR DOCTRINE, IT YET THINKS SOME PRACTICAL GOOD MAY BE DONE BY SETTING FORTH IN SIMPLE WORDS THE THINGS MOST COMMONLY BELIEVED TO-DAY AMONG US,—THE STATEMENT BEING ALWAYS OPEN TO RE-STATEMENT, AND TO BE REGARDED ONLY AS THE THOUGHT OF THE MAJORITY.

Therefore, SPEAKING IN THE SPIRIT AND UNDERSTANDING ABOVE SET FORTH, WE, DELEGATES OF THE WESTERN UNITARIAN CHURCHES IN CONFERENCE ASSEMBLED AT CHICAGO, MAY 19, 1887, DECLARE OUR FELLOWSHIP TO BE CONDITIONED ON NO DOCTRINAL TESTS, AND WELCOME ALL WHO WISH TO JOIN US TO HELP ESTABLISH TRUTH AND RIGHTEOUSNESS AND LOVE IN THE WORLD.

AND, INASMUCH AS MANY PEOPLE WISH TO KNOW WHAT UNITARIANISM COMMONLY STANDS FOR, SPEAKING ALWAYS IN THE SPIRIT ABOVE SET FORTH, WE MAKE THE FOLLOWING STATEMENT OF ITS PAST HISTORY AND OUR PRESENT FAITHS.—(See UNITY Short Tract, No. 17.)

MEMBERS AND DELEGATES: Life membership, \$25.00. Annual membership, \$1.00. "Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three general delegates, and an additional one for each thirty families therewith connected. And such delegates, together with all officers of the Conference, the officers of the State Conferences within its limits, the Sunday-school Society, the Women's Western Conference, and all missionaries at work within its boundaries, alone have the right to vote."

Blanks are sent by the Secretary to the churches, which should be filled out by the proper authorities with the names of the delegates appointed, and returned to him by mail before the annual meeting, as certificates of election.

OFFICERS: President, Vice-President, Secretary, and Treasurer, elected at each annual meeting from the Board of Directors. Twenty-one Directors chosen for three years, seven annually. Vacancies in the Board may be filled by the remaining members. Five members a quorum for business. Directors' regular meetings on August 31, November 14, January 9, March 15, and on the first and last days of the annual meeting.

OFFICERS FOR 1888-9.

President,	HON. D. L. SHOREY, Chicago, Ills.
Vice-President,	REV. S. S. HUNTING, Des Moines, Ia.
Secretary,	REV. J. R. EFFINGER, Chicago, Ills.
Treasurer,	J. B. GALLOWAY, Chicago, Ills.

(Treasurer's address, 605 Rialto Building, Chicago.)

Board of Directors.

To May, 1889.

Horace H. Badger, Chicago, Ills.	Rev. J. Ll. Jones, Chicago, Ills.
Rev. J. R. Effinger, Chicago, Ills.	James Van Inwagen, Hinsdale, Ills.
J. B. Galloway, Chicago, Ills.	Rev. D. Utter, Chicago, Ills.
Rev. F. L. Hosmer, Cleveland, O.	

To May, 1890.

Rev. J. V. Blake, Chicago, Ills.	Rev. J. C. Learned, St. Louis, Mo.
Miss S. A. Brown, Lawrence, Kas.	D. L. Shorey, Chicago, Ills.
Rev. S. M. Crothers, St. Paul, Minn.	J. N. Sprigg, Quincy, Ills.
Rev. W. C. Gannett, Chicago, Ills.	

To May, 1891.

Hon. John A. Roche, Chicago, Ills.	Mr. E. C. Sprague, Minneapolis, Minn.
Mr. A. J. Perry, Chicago, Ills.	Rev. Mary A. Safford, Sioux City, Ia.
Mr. John Wilkinson, Chicago, Ills.	Rev. Arthur M. Judy, Davenport, Ia.
Hon. Wm. Smith, Sioux City, Ia.	

Executive Committee:—J. R. Effinger, J. B. Galloway, James Van Inwagen.

COMMITTEE ON PERMANENT FUND.

AUTHORIZED BY RESOLUTION OF THE CONFERENCE MAY 17, 1888. (SEE PAGE ABOVE.)

John Wilkinson, Chairman .. Chicago.	Mrs. Emma E. Marean .. Chicago.
John M. Ware .. Chicago.	J. M. Wanzer .. Chicago.
J. D. Ludden .. St. Paul.	Miss Emma Dupee .. Chicago.
J. W. Willard .. Cleveland.	James B. Galloway .. Chicago.
J. M. Good .. St. Louis.	

STANDING COMMITTEE ON RESOLUTIONS.

J. C. Learned.	F. L. Hosmer.
A. M. Judy.	Ida C. Hultin.

James Van Inwagen.

COMMITTEE ON CURRICULUM OF STUDY.

A. M. Judy.	J. V. Blake.	H. M. Simmons.
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LIST OF SOCIETIES

WITHIN THE LIMITS OF THE WESTERN UNITARIAN CONFERENCE, WITH THEIR MINISTERS.

Where there is no settled pastor, the name of one of the officers or interested laymen is printed in italics. The list is only approximately correct, as some embryo societies are not included.

Colorado.

PLACE.	NAME.	MINISTER.
Boulder	First Unitarian	Col. I. Phillips.
Denver	First Unitarian	Thomas J. Van Ness.
Greeley	Unitarian	Fred E. Smith.

Dakota.

Sioux Falls	All Souls Church	Miss C. J. Bartlett.
" " Circuit		Mrs. Eliza Tupper Wilkes.

Illinois.

Alton	First Congregational	J. S. Roper.
Bloomington	Unitarian	Henry A. Westall.
Buda	Christian	W. A. Coffin.
Chicago	Church of the Messiah	David Utter.
"	Unity Church	Thomas G. Milsted.
"	Third Unitarian	J. Vila Blake.
Geneseo	All Souls Church	Jenkin Ll. Jones.
Geneva	First Unitarian	Milton J. Miller.
Hinsdale	First Unitarian	Thomas P. Byrnes.
Mattoon	Unity Church	William C. Gannett.
Monmouth	Unitarian Society	Judge Bennett.
Moline	Unitarian	Mrs. J. R. Webster.
Quincy	Second Congregational	H. S. Stevens.
Rockford	Christian Union	Charles F. Bradley.
Sheffield	Unitarian	Thomas Kerr.
Shelbyville	First Congregational	Judson Fisher.
Tremont	Liberal Christian Church	Jasper L. Douthit.
Warren		Mrs. W. L. Robison.
		S. A. Clark.

Indiana.

Evansville	Church of the Unity	Miss C. F. Pushee, Secy.
Hobart	First Unitarian	W. H. Rifenburg.
La Porte	First Unitarian	Prof. W. N. Hailman.

Iowa.

Algona	Unity Society	Mr. Clayton Hutchins.
Davenport	First Unitarian	Arthur M. Judy.
Des Moines	First Unitarian	Miss Ida C. Hultin.
Humboldt	Unity Society	Miss Marion Murdock.
Iowa City	Unitarian and Universalist	Arthur Beavis.
Keokuk	First Unitarian	J. B. Frost.
Rock Rapids	Unitarian	T. O. Puckett.
Sioux City	First Unitarian	Miss Mary A. Safford.

Kansas.

Lawrence	Unitarian	Clark G. Howland.
Topeka	First Unitarian	Enoch Powell.
Uniontown	Unitarian	J. W. Caldwell.
Wichita	Unitarian	N. S. Hogeland.

Kentucky.

Louisville	Church of the Messiah	Charles J. K. Jones.
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Michigan.

Athens	Church of Athens	Miss Luna Foote.
Ann Arbor	First Unitarian	Jabez T. Sunderland.
Big Rapids	Unitarian	
Detroit	First Congregat'nal Unitarian	Reed Stuart.
East Saginaw	First Unitarian Society	Rowland Conner.
Grand Haven	First Unitarian	George Stickney.
Grand Rapids	First Unitarian	C. S. Udell.
" "	Free Holland Church	F. W. N. Hugenholtz.
Jackson	First Unitarian	Charles F. Elliott.
Kalamazoo	First Unitarian	Charles Ellis.
Leslie	Unitarian Society	
Manistee	Unitarian Church	Albert Walkley.
Midland	Unitarian Church	Leverett R. Daniels.
Muskegon	Unity Club	A. F. Temple.
Mt. Pleasant	First Unitarian	
Sherwood	Church of Sherwood	Miss Bertha Sawin.

Minnesota.

Duluth	Unitarian	James H. West.
Luverne	Congreg'nal Unitarian Ch'ch	Eliza T. Wilkes.
Minneapolis	First Unitarian	Henry M. Simmons.
"	Scandinavian Liberal Church	Kristofer Janson.
St. Cloud	Unity	
St. Paul	Unity Church	S. M. Crothers.
"	Scandinavian Liberal Church	Kristofer Janson.
Brown County	Scandinavian Circuit	Kristofer Janson.
Winona		

Missouri.

St. Louis	Church of the Messiah	John Snyder.
"	Church of the Unity	John C. Learned.
Kansas City	First Unitarian	John E. Roberts.
St Joseph	First Unitarian	C. B. Roberts.

Nebraska.

Beatrice		Mary L. Leggett.
North Platte	First Unitarian	George Vroman.
Omaha	First Unitarian	William E. Copeland.

Ohio.

Cincinnati	First Congregational	George A. Thayer.
Cleveland	Church of the Unity	Frederick L. Hosmer.
Marietta	First Unitarian	James T. Lusk.
Toledo	The Church of Our Father	A. G. Jennings.

Pennsylvania.

Meadville	Independent Congregational	Henry H. Barber.
"	Theological School	Pres't A. A. Livermore.

Wisconsin.

Arcadia	People's Church	T. Grafton Owen.
Baraboo	Free Congregational	Joseph Waite, (add., Janesville).
Cooksville	Unity Society	Mrs. M. S. Savage.
Evansville	Unity Society	Joseph Waite.
Gilmanton	Unitarian	Nathaniel C. Earl.
Helena	Unitarian Society	Thomas L. Jones.
Janesville	All Souls	Joseph Waite.
Kenosha	First Unitarian	Z. G. Simmons.
Madison	First Unitarian	Joseph H. Crooker.
Milwaukee	First Unitarian	Trowbridge B. Forbush.
Menomonie	Unitarian	Henry Doty Maxson.
Reedsburg	Mission	Joseph H. Crooker.

LIST OF MINISTERS.

WITH THEIR RESIDENCES.

NAME.	ADDRESS.
Barber, H. H.	Meadville, Pa.
Bartlett, Miss C. J.	Sioux Falls, Dak.
Beavis, Arthur	Iowa City, Iowa.
Blake, James Vila	Chicago, Ill.
†Bowker, S. D.	Kansas City, Mo.
Bradley, Charles F.	Quincy, Ill.
†Brown, John S.	Lawrence, Kas.
†Brown, James	Mode, Ill.
Buckley, G. W.	Monroe, Wis.
Byrnes, T. P.	Geneva, Ill.
Caldwell, J. W.	Uniontown, Kas.
†Cary, George L.	Meadville, Pa.
Coffin, W. A.	Buda, Ill.
†Cole, William R.	Mt. Pleasant, Iowa.
Connor, Rowland	East Saginaw, Mich.
Copeland, Wm. Ellery	Omaha, Neb.
†Covell, Chester, Sec'y I. U. C.	Buda, Ill.
Crothers, S. M.	St. Paul, Minn.
Crooker, Joseph H.	Madison, Wis.
Daniels, Leverett R.	Midland, Mich.
†Davis, Joel P.	Des Moines, Iowa.
†Dobbyn, W. R.	Minneapolis, Minn.
Douthit, Jasper L.	Shelbyville, Ill.
†Dudley, John L.	Milwaukee, Wis.
Earl, Nathaniel C.	Gilmanton, Wis.
†Eddowes, Timothy H.	Geneva, Ill.
†Effinger, John R., Sec'y W. U. C.	Chicago, Ill.
Elliott, Charles F.	Jackson, Mich.
Ellis, Charles	Kalamazoo, Mich.
Fisher, Judson	Sheffield, Ill.
Forbush, Trowbridge B.	Milwaukee, Wis.
†Frost, J. B.	Keokuk, Iowa.
†Galvin, Edward I.	Chicago, Ill.
Gannett, William C.	Hinsdale, Ill.
†Gibbs, Edward P.	Grand Haven, Mich.
†Gibbs, Joseph F.	Greeley, Col.
†Gibson, C. K.	Grand Rapids, Mich.
†Gordon, Gustavus E.	Milwaukee, Wis.
†Gray, J. Fletcher	Beardstown, Ill.
†Hassall, Robert	Keokuk, Iowa.
†Hewett, James O. M.	Chicago, Ill.
Hogeland, Napoleon S.	Wichita, Kas.
†Hoisington, William H.	Roscoe, Ill.
†Hoskin, A. A.	Milwaukee, Wis.
Hosmer, Frederick L.	Cleveland, Ohio.
†Hosmer, James K.	St. Louis, Mo.
Howland, Clark G.	Lawrence, Kas.
Hugenholtz, F. W. N.	Grand Rapids, Mich.
†Huidekoper, Frederic	Meadville, Pa.
Hultin, Ida C.	Des Moines, Iowa.
†Hunting, Sylvan S.	Des Moines, Iowa.
Janson, Kristofer, Miss'y of A. U. A.	Minneapolis, Minn.
Jennings, Allen G., Miss'y of A. U. A.	Toledo, Ohio.
for Ind., Ohio and Ky.	Louisville, Ky.
Jones, Charles J. K.	Chicago, Ill.
Jones, Jenkin Lloyd	Davenport, Iowa.
Judy, Arthur M.	

June 2 and 9, 1888

Kerr, Thomas	Rockford, Ill.
†Kittredge, Frank E.	Quincy, Mich.
†Krauss, E. C. F.	Kansas City, Mo.
Learned, John C.	St. Louis, Mo.
Leggett, Mary L.	Beatrice, Neb.
†Livermore, Abiel A., Pres. Theol. School	Meadville, Pa.
†Loomis, Simon B.	Lone Rock, Wis.
Lusk, James T.	Marietta, Ohio.
†MacCauley, Clay	Minneapolis, Minn.
Maxson, Henry Doty	Menomonie, Wis.
Miller, Milton J.	Geneseo, Ill.
Milsted, Thomas G.	Chicago, Ill.
†Morton, Frederic W.	Chicago, Ill.
Murdock, Miss Marion	Humboldt, Iowa.
†Norris, Miss Anna J.	Sinaloa Colony, Mexico.
Owen, Thomas Grafton	Arcadia, Wis.
Powell, Enoch	Topeka, Kansas.
†Roberts, Abraham A.	Aberdeen, Dak.
Roberts, C. B.	St. Joseph, Mo.
Roberts, John E.	Kansas City, Mo.
Safford, Miss Mary A.	Sioux City, Iowa.
†Spencer, Abraham A.	Madison, Wis.
Snyder, John	St. Louis, Mo.
Simmons, Henry M.	Minneapolis, Minn.
†Stebbins, Giles	Detroit, Mich.
Stevens, Henry D.	Moline, Ill.
†Stone, William G. M.	Denver, Col.
Stuart, Reed	Detroit, Mich.
Sunderland, Jabez T.	Ann Arbor, Mich.
†Taft, Stephen H.	Humboldt, Iowa.
Thayer, George A.	Cincinnati, Ohio.
Utter, David	Chicago, Ill.
Van Ness, Thomas J.	Denver, Col.
Waite, Joseph	Janesville, Wis.
†Wales, Henry A.	Big Rapids, Mich.
Walkley, Albert	Manistee, Mich.
Westall, Henry A.	Bloomington, Ill.
West, James H.	Duluth, Minn.
Wilkes, Mrs. Eliza Tupper	Sioux Falls, D. T.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

HEADQUARTERS: 175 Dearborn St., Chicago, Ill.

ORGANIZED at St. Louis, 1881.

INCORPORATED under laws of Illinois, 1882.

OBJECT: "The advancement of Freedom, Fellowship and Character in Religion"—at present, by uniting the women of our churches (1) in a central organization, (2) in religious study classes, (3) in Post-office Mission work.

INCOME: The Conference depends wholly on the contributions of the women of the western Unitarian churches. About \$800.00 is needed for the year's work, and the work would enlarge with larger resources.

ANNUAL MEETING, in May in connection with the W. U. C.

MEMBERS AND DELEGATES: "Life membership, \$10.00; annual membership, \$1.00." Delegate membership: "Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than five dollars to the Conference; and such society or organization may be represented by two general delegates."

OFFICERS: President, two Vice-Presidents, Secretary, Treasurer, elected at each annual meeting from the Board of Directors. Twenty-one Directors chosen for three years, seven annually. Vacancies in the Board may be filled by the remaining members. Five members a quorum. Directors' regular meetings on the first Thursday of June, September, December, March.

OFFICERS FOR 1888-9.

President	Mrs. VICTORIA RICHARDSON, Princeton, Ill.
Vice-Presidents	Mrs. E. A. WEST, Chicago, Ill.
Secretary	Mrs. J. C. LEARNED, St. Louis, Mo.
Treasurer	MISS FLORENCE HILTON, Chicago, Ill.

(Treasurer's address, 561 Webster Ave., Chicago.)

Board of Directors:

To May, 1889.

Miss M. H. Gale, Cleveland, O.	Mrs. J. C. Learned, St. Louis, Mo.
Miss E. M. Gould, Davenport, Ia.	Miss F. L. Roberts, Chicago, Ills.
Mrs. A. G. Jennings, Toledo, Ohio.	Mrs. C. S. Udell, Grand Rapids, Mich.
Mrs. S. C. Ll. Jones, Chicago, Ills.	

To May, 1890.

Miss S. A. Brown, Lawrence, Kan.	Mrs. Victoria Richardson, Princeton,
Mrs. O. C. Dinsmore, Omaha, Neb.	Ills.
Mrs. J. C. Hilton, Chicago, Ills.	Mrs. C. C. Warren, Hinsdale, Ills.
Mrs. M. S. Savage, Cooksville, Wis.	Mrs. E. A. West, Chicago, Ills.

To May, 1891.

Mrs. David Utter, Chicago, Ills.	Miss Sarah Chapin, St. Paul.
Miss Florence Hilton, Chicago, Ills.	Mrs. John M. Ware, Chicago.
Mrs. F. T. Heywood, Chicago, Ills.	Rev. C. J. Bartlett, Sioux Falls, Dak.

UNITY.

Post-office Mission Central Committee: Rev. A. M. Judy, Davenport, Ia.; Miss F. Le Baron, Elgin, Ill.; Miss F. Hilton.

Literature Committee: Mrs. E. A. West, Mrs. S. C. Ll. Jones, Mrs. E. E. Marean; Mrs. E. C. Whipple, Sheffield, Ill., Miss F. Hilton.

Religious Study Class Committee: Mrs. J. C. Learned, St. Louis, Mo.; Mrs. E. A. West; Miss F. Hilton.

WESTERN DIRECTORS OF THE WOMEN'S NATIONAL AUXILIARY.
(See page 202, below.)

Mrs. Fayette Smith,	Ohio Conference,	Mrs. J. R. Effinger, Ills. Conference.
Miss M. H. Gale,	"	Mrs. C. T. Cole, Iowa "
Mrs. T. B. Forbush, Wis.	"	Mrs. A. G. Jennings, Ind. "
Mrs. J. T. Sunderland, Mich.	"	

WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

HEADQUARTERS: 175 Dearborn St., Chicago, Ill.

ORGANIZED 1873: Incorporated under laws of Illinois, 1882.

OBJECT: "To improve the quality of Sunday-school publications, and to aid in making Sunday-schools effective nurseries of progressive, reverent and helpful churches."

MOTTO ON SEAL: "The world is saved by the breath of the school-children."

INCOME: The Society depends in part on the sale of its publications, in part on the contributions of friends of its work in our western Sunday-schools. About \$500 is needed for this year's work.

ANNUAL MEETING, in May, in connection with the W. U. C.

MEMBERS: Life membership, \$10.00. Annual membership, \$1.00.

OFFICERS: President, Vice-president, Secretary and Treasurer, elected at each annual meeting from the Board of Directors. Twelve Directors, four retiring each year. Vacancies in Board may be filled by remaining members. Five members a quorum for business. Directors' meetings held on the first Monday of each month.

OFFICERS FOR 1888-9.

President,.....	REV. J. V. BLAKE, Chicago, Ills.
Vice-President,.....	MRS. S. W. CONGER, Chicago, Ills.
Secretary and Treasurer,.....	ELLEN T. LEONARD, Chicago, Ills.

Board of Directors.

To May, 1889.

Rev. J. V. Blake, Chicago, Ills.	C. H. Kerr, Chicago, Ills.
Mrs. S. W. Conger, "	Mrs. W. C. Dow, "

To May, 1890.

Wm. Bouton, St. Louis, Mo.	Rev. W. C. Gannett, Chicago, Ills.
Miss M. L. Southworth, Cleveland, O.	Ellen T. Leonard, "

To May, 1891.

Mrs. H. H. Badger, Chicago, Ills.	Rev. D. Utter, Chicago, Ills.
Mrs. J. Slade, "	Rev. J. Ll. Jones, "

For list of the Western Sunday-school Society's publications see page 206.

Forms of Bequest.

No special formula of giving is essential, if the intention is clear; but the name of the corporation is essential, to avoid question as to what body is meant.

The following formulas are recommended:

For money or personal property:

*To the Western Unitarian Conference (or the Women's Western Unitarian Conference, or the Western Unitarian Sunday-school Society), a corporation organized under the laws of the State of Illinois, and having its office at Chicago, I give and bequeath, etc.*For real estate, the same formula, ending with the words, *I give and devise, etc.*

WESTERN STATE CONFERENCES.

Wisconsin Conference of Unitarian and Independent Societies. Organized at Sheboygan, Wis., Oct. 24, 1866.

Rev. T. B. Forbush, Milwaukee, President; Rev. J. H. Crooker, Madison, Secretary; Lloyd Skinner, Milwaukee, Assistant Secretary Ransom Jackson, Baraboo, Treasurer.

Michigan Conference of Unitarian and Other Christian Churches. Organized at Jackson, Mich., Oct. 21, 1875.

Rev. Reed Stuart, Detroit, President; Rev. Jabez T. Sunderland, Ann Arbor, Secretary; George Stickney, Grand Haven, Treasurer.

Illinois Conference of Unitarian and Other Independent Societies. Organized at Bloomington, Nov. 11, 1875.

John A. Roche, Chicago, President; Rev. Chester Covell, Buda, Secretary; Mrs. M. A. Dow, Chicago, Treasurer.

Iowa Association of Unitarian and Other Independent Churches. Organized at Burlington, Iowa, June 1, 1877.

Rev. Mary A. Safford, Sioux City, President; Rev. Marion Murdock, Humboldt, Iowa, Vice-President; Rev. A. M. Judy, Davenport, Secretary; G. S. Garfield, Humboldt, Sec'y Unity Club work; Alvin F. Noble, Iowa City, Sec'y Sunday-school work; Miss E. E. Gordon, Sioux City, Sec'y Lay Leaders' society; W. H. Fleming, Des Moines, Treasurer.

Indiana Conference of Unitarian and Other Independent Societies. Organized at Hobart, Ind., Sept. 1, 1878.

William H. Rifenburg, Hobart, President; Augustus Wood, Valparaiso, Treasurer; Rev. A. G. Jennings, Secretary, and Minister-at-large for Indiana, Ohio and Kentucky.

Ohio Conference of Unitarian and Other Liberal Churches. Organized at Cincinnati, Ohio, May, 1879.

President; Rev. J. T. Lusk, Marietta, Secretary and Treasurer.

Kansas Unitarian Conference. Organized Dec. 2, 1880.

James Scammon, Kansas City, President; Miss Sarah A. Brown, Lawrence, Secretary; Mrs. Kersey Coats, Kansas City, Treasurer; Rev. Enoch Powell, Topeka, Missionary.

Nebraska Unitarian Association. Organized at Omaha, Neb., Nov. 9, 1882.

Thomas L. Kimball, Omaha, President; Rev. Enoch Powell, Topeka, Kan., Secretary; Mrs. E. M. Abbott, Grand Island, Treasurer; Rev. W. E. Copeland, Omaha, Missionary.

Minnesota Unitarian Conference. Organized at St. Paul, Nov. 17, 1887.

Edward Sawyer, St. Paul, President; Clarence Sprague, Minneapolis, Secretary; Christian C. Pudor, Winona, Treasurer.

POST-OFFICE MISSION

WITHIN THE LIMITS OF THE WESTERN CONFERENCE.

The object of the Post-Office Mission is the distribution of liberal religious literature—tracts, papers and books. The American Unitarian Association furnishes the workers with its tracts, free; the Unity Publishing Committee furnishes its tracts at a cheap price. By advertisement and otherwise, each worker aims to develop a little parish of correspondence, who in turn will pass on the material regularly sent to them. The Women's W. U. C. takes the Post-office Mission of the west in its special charge, and for suggestions about methods and material its P. O. M. Central Committee, named above (page 198) may be applied to.

POSTOFFICE MISSION WORKERS.

CALIFORNIA.

San Francisco—Beaver, Miss Anna, Secy., 1300 Taylor st.

COLORADO.

Denver—Hiscock, Mrs. E. H., Secy. 1767 Emerson st.

" Rhoads, Mrs. A. G.

DAKOTA.

Aberdeen—Roberts, Rev. A. A. Sioux Falls—Bartlett, Rev. Carrie J. Wilkes, Rev. Eliza T.

FLORIDA.

Peru, Hillsboro Co.—Mays, T. E.

ILLINOIS.

Chicago—

Ch of the Messiah—Adams, Mrs. John, Conger, Mrs. S. W. Gray, Miss Lily.

Utter, Rev. D.

Utter, Mrs. D.

Washburn, Mrs. D.

Dunning, Miss L. M.

(For Unity Publishing Committee.)

Effinger, Mrs. J. R.

Johnson, Mrs. F.

Marean, Mrs. E. E.

Thomas, Mrs. C. G.

Ayers, Miss Grace

Finch, Miss Emma

Hueston, Mrs. C. B.

Wait, Miss Maria

Wilcox, Miss Jennie

Unity Church—Wilkinson, Mrs. L. T.

Elgin—LeBaron, Miss F.

Genesee—Miller, Mrs. M. J., Secy.

Geneva—Carr, Miss S. S.

Hinsdale—Tiffany, Miss Belle.

Sheffield—Fisher, Mrs. L. B.

" Pervier, Miss Donna G.

Princeton—Richardson, Mrs. C. J.

La Fox—Davis, Miss Eva F.

INDIANA.

La Porte—Dakin, Mrs. M. A.

IOWA.

Davenport—Gould, Miss E. M., Secy.

" Judy, Rev. A. M.

" Holmes, Miss Clara

Humboldt—Barbour, Mrs. C.

" Bicknell, Mrs.

" Garfield, Mr. and Mrs.

" Taft, W. J.

" Welch, Charlie.

Des Moines—Howe, Miss E. F.

" Morse, Dr.

Sioux City—Cheney, Mrs. S. S.

" Safford, Rev. Mary A.

KANSAS.

Lawrence—Brown, Rev. J. S.

Topeka—Powell, Rev. E.

" Wood, Mrs. G. M.

Fay, Russel Co.—Kellogg, Mrs. C. H.

WISCONSIN.

Arcadia—Owens, Rev. T. G.
Baraboo—Cooke, Miss Cora.
Black River Falls—Phillips, Mrs. E.
Cooksville—Savage, Mrs. M. S.
Janesville—Godden, Miss Lillie.
Kenosha—French, Miss M. E.
Madison—Spencer, Miss Jessie, Secy., 114 N. Pinckney st.

WASHINGTON TERRITORY.

Seattle—De Voe, Miss Marmora, Secy.
Tacoma—Greer, Rev. Geo.

WESTERN COMMITTEE ON FELLOWSHIP OF MINISTERS.

Appointed by the National Unitarian Conference to approve candidates for the Unitarian ministry coming from outside the denomination, and accredit them to the churches; this certificate of approval not being a *requisite* for admission, but an introduction helpful both to candidates and to the churches. Such candidates, in the west, are requested to apply to one of the following committee:

Rev. John R. Effinger, 175 Dearborn St., Chicago, Ills.

Rev. John C. Learned, St. Louis, Mo.

Rev. J. T. Sunderland, Ann Arbor, Mich.

(See page 201 below.)

WESTERN UNITARIAN ASSOCIATION.

ORGANIZED: June, 1886.

OBJECT: "A more definite coöperation with the American Unitarian Association in its western work."

MEMBERSHIP acquired by payment of \$1.00, and approval of Board of Directors; and each such member shall pay yearly \$1.00 as dues. Life membership, \$25.00.

OFFICERS: President, Vice-President, General Secretary, Recording Secretary who shall also be Treasurer,—these chosen annually,—and twenty-seven others who, with them, shall constitute a Board of Directors; these others to be chosen for three years, one-third annually. Directors' meetings, at least twice a year; seven a quorum.

Board of Directors.

President HON. GEORGE W. McCRARY, Kansas City, Mo.

Vice-President PORTER P. HEYWOOD, Chicago, Ill.

General Secretary REV. T. G. MILSTED, Chicago, Ill.

Secretary and Treasurer REV. T. G. MILSTED, Chicago, Ill.

Rev. H. H. Barber Meadville, Pa.

Rev. Oscar Clute Iowa City, Ia.

H. C. Dillon Denver, Col.

Rev. J. L. Douthit Shelbyville, Ill.

G. A. Follansbee Chicago, Ill.

Rev. E. I. Galvin Chicago, Ill.

Rev. G. E. Gordon Milwaukee, Wis.

Miss Ellen M. Gould Davenport, Ia.

P. P. Heywood Chicago, Ill.

M. B. Hull Chicago, Ill.

Rev. Kristofer Janson Minneapolis, Minn.

H. T. Thompson Chicago, Ill.

A. M. Thomson " "

Mrs. Lucian Tilton " "

Rev. John Snyder St. Louis, Mo.

Rev. J. T. Sunderland Ann Arbor, Mich.

Executive Committee.

P. P. Heywood,

H. T. Thompson,

Joseph Shippen,

C. H. S. Mixer,

Rev. E. I. Galvin.

Communications should be addressed to the Recording Secretary, 292 Ohio street, Chicago, Ill.

UNITY PUBLISHING COMMITTEE.

Organized in 1878, to publish *UNITY* and other aids to the liberal religious works of the west. Its members are

J. Ll. Jones.

J. V. Blake,

W. C. Gannett,

F. L. Hosmer,

J. C. Learned,

H. M. Simmons,

David Utter.

PUBLICATIONS.

(1) *UNITY*, a weekly paper (see below).

(2) TWO SERIES OF TRACTS, the "Unity Mission Tracts," and "Unity Short Tracts." Learned, Gannett and Jones, the sub-committee in charge. For subjects and prices of these tracts, see third page of cover.

(3) *UNITY HYMNS AND CHORALS*. For the Congregation and the Home. 253 Hymns, 66 Hymn Tunes, 23 Chorals and Choral Responses. Edited by W. C. Gannett, J. V. Blake and F. L. Hosmer. In cloth, 35 cents; per dozen, \$3.00; per hundred, \$25.00.

UNITY HYMNS, CHORALS AND RESPONSIVE READINGS, bound together; cloth, 50 cents; per dozen, \$5.00; per hundred, \$40.00.

SCRIPTURES, OLD AND NEW. Arranged by subjects for Pulpit Readings, etc. Selected by F. L. Hosmer and H. M. Simmons. Interleaved for additions. In paper, 35 cents; boards, 50 cents.

CHARLES H. KERR & CO.

175 DEARBORN ST., CHICAGO, ILL.

A book-publishing and selling firm established in connection with the Western Unitarian Headquarters, and dealing specially in the literature of the liberal religious faith. It is also the publisher of *UNITY* (see just below). On the advertising pages of this issue is a list of its publications. In addition to its own publications it has arrangements with Roberts Brothers, George H. Ellis, and the American Unitarian Association, of Boston, and with G. P. Putnam's Sons, of New York, by which many of their publications will be kept in stock.

General orders are solicited by call or by mail.

UNITARIAN PERIODICALS, PUBLISHED IN THE WEST.

UNITY.

A weekly of 12 to 16 pages. Its motto is "Freedom, Fellowship and Character in Religion." It aims to represent the spirit and hope, the word and work, of western Unitarianism—this being to it but another name for those common elements of Religious Faith and Life which underlie and overlie all churches—another name for an enthusiasm for truth and righteousness and love and aspiration.

J. LL. JONES, *Editor.*

Associate Editors.

J. Vila Blake,
W. C. Gannett,
F. L. Hosmer,
James G. Townsend, D.D.,

J. C. Learned,
H. M. Simmons,
David Utter,
Solon Lauer.

Charles H. Kerr & Co., *Publishers*, 175 Dearborn St., Chicago, Ill.
\$1.50 a year.

UNITY MISSION.

A monthly published at 50 cents a year by Charles H. Kerr & Co., 175 Dearborn street, Chicago. Its object is to disseminate clear ideas of a religion that is rational and a rationalism that is religious, and to illustrate the liberal faith, worship and life.

OUR BEST WORDS.

A semi-monthly of 8 to 10 pages.
"It stands for Unitarian Christianity, with Jesus Christ as Leader in Morals and Religion."

J. L. DOUTHIT, *Editor and Publisher*, Shelbyville, Ill., \$1.00 a year.

THE UNITARIAN.

A monthly of 32 pages.
"It stands for earnest, rational, distinctly avowed Christianity, while yet desiring to keep our fellowship as wide as aims of common work and worship will allow."

J. T. SUNDERLAND, *Editor.*

Editorial Contributors.

Brooke Herford,
Oscar Clute,
Robert Collyer,
John Snyder,

George L. Chaney,
H. Price Collier,
Mrs. J. T. Sunderland,
And others.

Published at Ann Arbor, Mich. Price, \$1.00 a year in advance.

THE CHANNING CLUB OF CHICAGO.

ORGANIZED 1881.

Membership open to the members and ministers of the Unitarian congregations of Chicago and vicinity. At the meetings, the members, after dining together, discuss some subject of interest to the churches.

Executive Committee: Hon. John A. Roche, *Chairman*; G. W. Dexter, D. L. Shorey, P. P. Heywood, E. H. Griggs; by whom a *President* for each meeting is chosen. *Secretary and Treasurer*, Louis K. Waldron, 189 Randolph street, Chicago, Ill.

CHICAGO WOMEN'S UNITARIAN ASSOCIATION AND LOAN LIBRARY.

This Association, composed of the women of Unitarian sympathies in Chicago and the vicinity, is auxiliary to the Women's Western Unitarian Conference. It was formed in order to strengthen social relations with each other, to study together the meaning, use and growth of Unitarianism, and to become more familiar with Unitarian literature. Its only condition of membership is the annual payment of \$1.00 into the treasury. The membership last year was about 200. The meetings, which come once a month except in summer, itinerate from church to church. A social with mid-day lunch begins each meeting; after which a paper and discussion follow.

The Association has established a Loan Library at the Unitarian Headquarters, for the use of members and others, and especially to aid the Post-Office Mission workers. The shelves now contain about 300 books, mainly selected to illustrate the thought, faith, poetry, worship and life of Liberal Religion; and gifts of such books are requested from friends, that the library may grow in value. The catalogue is sent, and books are loaned for 15 days by mail, on application enclosing ten cents for postage. Apply to Miss F. Hilton, Unitarian Headquarters, 175 Dearborn street, Chicago, Ill.

[A somewhat similar Women's Association exists in St. Louis and several other places.]

President, Mrs. J. M. Ware; *Vice-Presidents*, Mrs. John Adams, Mrs. B. F. Felix, Mrs. F. C. Wilson, James Van Inwagen, Mrs. Thomas Wallin; *Secretary*, Miss Emma Dupee; *Treasurer*, Mrs. J. C. Hilton, 561 Webster Ave., Chicago.

Programme for 1888-9.

"The King's Daughters"	Miss Emma Dupee, Leader
"The Duty of Society to Children"	Miss Lina Trøndle, "
"The Seer"	Mrs. K. E. Tuley, "
"The Ideal Unitarian Church"	Mrs. C. P. Woolley, "
"Physiological Basis of Character"	Mrs. E. B. Bastin, "
"Individual Responsibility in the World's Work,"	Mrs. W. C. Gannett, "
"James Martineau. His Religious Thought and Life,"	Miss F. L. Roberts, "
"James Martineau. His Literary and Educational Work,"	Mrs. F. D. Freeman, "

UNITY CLUBS.

Many of the Unitarian churches of the west have long had their social and study side organized under the name of "Unity Club"—the name, or some name similar, covering a large variety of aims and methods. To stimulate to better work and render that work easier by sharing experience and helpful suggestions a Central Unity Club Bureau has just come into being in the east (see page 203 below), with which it may be well for our western workers to connect themselves. Below we give as complete a list of above clubs and their officers as could be obtained:

PLACE.	PRESIDENT.	SECRETARY.
Buda, Ill.	Mrs. C. Covell.	Miss Clara Evans.
Chicago, Church of the Messiah	Mrs. S. W. Conger.	
Chicago, Third Church	J. V. Blake.	Miss M. L. Lord.
" All Souls Church	Jenkin Lloyd Jones.	
Cincinnati, Ohio	Judge D. Thew Wright.	Miss Amanda Frank.
Cleveland, Ohio	Mr. H. A. Kelley.	Miss Ella Stevens.
Davenport, Iowa		Miss Madelina Tappe.
Denver, Col.	Thomas Van Ness.	Miss M. DeLange.
Des Moines, Iowa	Ida C. Hultin.	
Grand Rapids, Mich.		
(Free Holland Church)	P. Van Wanroy.	Herman P. Hugenholtz.
Genesee, Ill.	M. J. Miller.	Miss Annie Haskell.
Greeley, Col.	John J. Stevens.	Fred. E. Smith.
Helena, Wis.	Anna L. Wright.	T. Ll. Jones.
Hinsdale, Ill.	W. C. Gannett.	Henry Loomis.
Humboldt, Iowa	M. L. Hezzelwood.	Miss Clara R. Bicknell.
Iowa City	Arthur Beavis.	
Keokuk, Iowa	J. B. Frost.	Miss Lucia Pittman.
La Porte, Ind.	Mrs. Ralph Davidson.	Mrs. Ida Rathburn.
Lawrence, Kansas	Alfred Whitman.	Sarah A. Brown.
Luverne, Minn.	H. I. Miller.	Miss V. Spaulding.
Manistee, Mich. (Non-Sectarian)	Mrs. G. F. Parsons.	Miss Nellie Babcock.
Menomonie, Wis.	Mrs. M. S. Messenger.	Mrs. Alice P. Flint.
Midland, Mich.	M. J. Gue.	F. A. Towsley.
Minneapolis, Minn.	Mr. Howe Page.	Miss Mary E. Hale.
Moline, Ill.	Henry D. Stevens.	
Monmouth, Ill.	Mrs. J. R. Webster.	Miss Lena Wood.
North Platte, Neb.	Mrs. G. W. Vroman.	Miss W. E. Hesse.
Omaha, Neb.	W. E. Copeland.	Miss Ida Edson.
Quincy, Ill.	Mr. William McFadon.	Mrs. George W. James.
Rockford, Ill.	Mr. Harry Woolsey.	Miss Clara Brooks.
Sheffield, Ill.	Mrs. J. Fisher.	Miss Ada Humphreys.
Sherwood, Mich.	Mrs. J. J. Studley.	Mrs. F. J. Thomas.
Sioux City, Iowa	Dr. R. H. Brown.	Mr. O. P. McCray.
St. Joseph, Mo.	S. M. Cox.	A. Steinacker.
St. Louis, Mo.	Prof. C. W. Woodward.	Prof. J. B. Johnson.
St. Paul, Minn.	J. D. Estabrook.	Miss Olive Long.
Wichita, Kansas	N. Hogeland.	Mr. E. H. Thompson.

II.

NATIONAL ORGANIZATIONS.

NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

ORGANIZED in New York, 1865.

MEETING: Every Second year in the fall for a four or five days' session, usually at Saratoga, N. Y. Its twelfth session held there Sept. 20-24, 1886.

OBJECT: "To energize and stimulate the denomination to the largest exertions in the cause of Christian faith and work." "A purely advisory body."

MEMBERS AND DELEGATES: "The National Conference shall be composed of such delegates, elected once in two years, not to exceed three from any church, including its minister, who shall officially be one, as any of our churches may credit to it by a certificate of their appointment." "The American Unitarian Association, the Western Conference, and such other theological, academic or humane organizations in our body as the Conference may see fit to invite, shall be entitled to representation by not more than three delegates each."

OFFICERS: President, six Vice-Presidents, General Secretary, and Treasurer, elected at each meeting; and a council of Ten, half laymen and half ministers—five members retiring at each meeting.

THE COUNCIL, three months before each meeting, issues a letter of call to the churches and organizations in the fellowship, with a form of certificate for delegates. It invites parish reports, etc., to be sent to the Secretary one month before the meeting; and after the meeting it sends to the churches and organizations a report of the proceedings, and an address containing the Conference recommendations as to work and the money required for the work and such other advice and encouragement as it may deem appropriate.

FELLOWSHIP AND FAITH: The doctrinal position of the Conference is indicated by the following extracts from its Constitution:

PREAMBLE: (1865)—*Whereas* the great opportunities and demands for Christian labor and consecration, at this time, increases our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God, and the building up of the kingdom of his Son—Therefore, etc.

ARTICLE IX. (added 1870)—Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit, and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ.

ARTICLE X. (added 1882).—While we believe that the Preamble and Articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims.

OFFICERS.

Hon. Samuel F. Miller, Washington, D. C.	President.
Hon. John D. Long, Hingham, Mass.	
Hon. George W. McCrary, Kansas City, Mo.	
Dorman B. Eaton, New York, N. Y.	
Hon. Daniel L. Shorey, Chicago, Ill.	Vice Presidents.
Hon. Horace Davis, San Francisco, Cal.	
Hon. George E. Adams, Chicago, Ill.	
Rev. R. N. Bellows, 109 E. 15th St., New York	General Secretary.
William H. Reed, Boston, Mass.	Treasurer.

COUNCIL.

Rev. James De Normandie, Chairman	Boston, Mass.
Mrs. James Freeman Clarke	Jamaica Plain, Mass.
Mrs. Mary Hemenway	Boston, Mass.
Rev. Jenkin Ll. Jones	Chicago, Ill.
Rev. Minot J. Savage	Boston, Mass.
Hon. Leverett Saltonstall	Newton, Mass.
Rev. John Snyder	St. Louis, Mo.
John Harson Rhoades	New York, N. Y.
Thomas J. Morris	Baltimore, Md.
Rev. Brooke Herford	Boston, Mass.

And the General Secretary, *ex officio*.

COMMITTEE ON FELLOWSHIP OF MINISTERS.

Regulations prepared in accordance with instructions given by the National Conference in 1878:—

1. Whenever any person, who has not received instruction in the Divinity School at Cambridge, the Theological School at Meadville, or in any school of theology of the Unitarian faith elsewhere, shall desire to enter the Unitarian ministry, he shall be requested to make application, expressing such desire, to the Chairman of the Committee on Fellowship, or to the Chairman of the sub-committee nearest his residence.

2. Upon making such application the candidate shall present to the Committee satisfactory testimonials of his fitness for the ministry, and, if he shall have been previously connected with any ministerial body or church not of the Unitarian faith, a certificate of dismission from such organization.

3. If the Committee are assured of the fitness of the candidate, they shall give to him a certificate of their approval, and they shall at once inform the Secretary of each Local Conference of their action in the premises.

Rev. Charles C. Everett, D. D. Chairman..... Cambridge, Mass.
Rev. Augustus Woodbury, Secretary..... Providence, R. I.
And four sub-committees, for Eastern, Middle, Western and Pacific States, respectively.

(For Western Sub-committee, see page 200 above.)

WOMAN'S AUXILIARY CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

ORGANIZED in Saratoga, 1880.

BIENNIAL MEETING: In connection with the National Unitarian Conference.

OBJECT: To interest women in the work of the National Conference and assist it in raising money, and to promote local organizations of women for Christian work.

MEMBERS AND DELEGATES: "This Conference shall be composed of delegates from each organization of women within our fellowship; and all the women attending the National Conference shall be cordially invited to participate in the proceedings of this Auxiliary Conference. From each an annual subscription of \$1.00, or a life-membership fee of \$25.00, shall be sought, as an earnest of the 'faith that is in us.' The Conference distributes its funds through the American Unitarian Association, and may name the special object of its contribution."

OFFICERS: President, three Vice-Presidents, Secretary, Treasurer, and a Board of Directors, each of whom shall represent a local Conference. These officers to be chosen at the biennial meeting, and together to constitute an Executive Committee. Five a quorum.

THE EXECUTIVE COMMITTEE, three months before each National Conference meeting, issues a letter of call to the women of each church and organization in its fellowship; it invites parish reports, etc., from them; it presents a report at the biennial meeting, and also submits a statement of its work and recommendations to the general session of the National Conference.

OFFICERS.

Mrs. Judith W. Andrews, Boston, Mass.	President.
Mrs. Samuel J. Hooper, Boston, Mass.	
Mrs. Isabel C. Barrows, Boston (Dorchester, Mass.)	{ Vice-Presidents.
Miss Frances Le Baron, Elgin, Ill.	
Mrs. George W. Thacher, Boston, Mass.	Secretary.
Miss Flora L. Close, 25 Beacon St., Boston, Mass.	Treasurer.

And twenty-five Directors, representing the several State and local Conferences.

(For the Western Directors, see page, 198 above.)

AMERICAN UNITARIAN ASSOCIATION.

The mother-association of Unitarians in the United States. A missionary body, composed of life-members and delegates from churches and associations.

ORGANIZED, 1825. INCORPORATED, 1847.

OBJECT, WORK AND INCOME: "To diffuse the knowledge and promote the interests of pure Christianity." "To this end it collects and diffuses religious information. It publishes and distributes books and tracts. It supports missionaries, aids clergymen and young men preparing for the ministry, and helps in building churches. It seeks to produce union, sympathy, and co-operation among the Unitarian churches and people; and for its missionary activities solicits their benefactions, whether by yearly contribution, or by gift of endowment funds to be held in trust."

HEADQUARTERS, 25 Beacon street, Boston, in a new building, dedicated May, 1886. The Building contains the Book-room of the Association and the Unitarian Sunday-school Society, the Reading-room, the Rooms occupied by various Secretaries and Committees, and Channing Hall. The Hall and Committee-rooms are at the service of Unitarians for denominational meetings of all kinds.

LIFE-MEMBERS AND DELEGATES: Life-membership, \$50.00. "Any church or missionary association, of at least two years' standing, shall, upon sending a contribution for missionary uses to the Treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association, by the persons of its minister or president, and two additional lay delegates; provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following annual meeting. Delegate members shall have the right to vote at all meetings of the Association."

ANNUAL MEETING, in May, at such time and place as the Board of Directors may appoint.

OFFICERS: "The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and eighteen other persons, who, with them, shall constitute a Board of Directors. These officers, fourteen of whom, at least, shall be laymen, shall be chosen by ballot at the Annual Meeting. The President, Vice-Presidents, Secretaries, and Treasurer shall be chosen annually, to serve for one year each, or until their successors are chosen. The other Directors shall be chosen for three years, or until their successors are chosen; and one-third shall be chosen annually."

This Board to meet at least once in three months, eight constituting a quorum; and to have charge of all the business and interests of the Association, the direction of its funds and operations; with power to fill any vacancies that may occur in their number and to choose from their own number an Executive Committee.

PUBLICATIONS: The A. U. A. keeps on sale in its book room, beside many publications of its own, all other Unitarian books, and many new books of liberal religious thought issued by other publishers. A list with prices will be furnished on application.

It publishes between one and two hundred tracts, which are furnished free to any who apply by letter or otherwise.

It offers, as a gift, a selection from its publications, of about thirty volumes, to colleges or public libraries, upon their application and assurance of welcome. It also gives, without cost, a selection of volumes illustrating the Unitarian faith, to Trinitarian ministers settled in New England, who apply for them with the desire candidly to know what Unitarians believe; and Channing's Works, to any minister not owning them, settled over a religious society in the United States or Canada, or any student of a theological school intending to enter the ministry, who makes application.

OFFICERS.

George S. Hale, Boston, Mass.	President.
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To May, 1890.

Rev. J. H. Allen, Cambridge, Mass.	D. B. Eaton, New York, N. Y.
Rev. G. Batchelor, Wellesley Hills.	W. E. James, Boston, Mass.
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To May, 1891.

Sherman Hoar.	Mrs. Sarah E. Hooper.
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Miss Ellen H. Bailey.	Rev. George A. Thayer, Cincinnati, O.

The Board of Directors is divided into Standing Committees on Finance, Publication, New England States, Middle and Southern States, Western States and Pacific Coast, Foreign Missions, Theological Education, and Executive.

UNITARIAN SUNDAY-SCHOOL SOCIETY.**ORGANIZED 1827. INCORPORATED 1835.**

OBJECT: "To promote moral and religious education in Sunday schools."

HEADQUARTERS, Book Room and Publication Office in the A. U. A. Building, 25 Beacon street, Boston.

MEMBERS AND DELEGATES: Life membership, \$10. Any Unitarian parish or Sunday-school contributing to the funds of the society may appoint three delegate members for one year from the October 1 following the gift.

ANNUAL MEETING, in October. Special Meeting in Boston in Anniversary Week.

INCOME, partly from the sale of its publications, partly from the annual contributions of the churches, whose regular aid it asks as one of their missionary societies.

PUBLICATIONS: Many Sunday-school manuals, a Service Book and Hymnal, and various other helps for the school work, an illustrated Sunday-school paper called *Every Other Sunday*, and a current series of Lessons, this year on Bible Biographies. A list of the works sent on application.

OFFICERS.

Rev. W. H. Lyon, Boston	President.
Rev. C. F. Dole, Boston (Jamaica Plain)	Vice-Presidents.
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Rev. H. G. Spaulding, Newton, Mass.	Secretary.
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The Board of Directors is divided into Standing Committees on Publication, Finance, Meetings, Outlook and Work, Missions, Merchandise and Apparatus.

LADIES COMMISSION ON SUNDAY-SCHOOL BOOKS.

"Its chief object is the preparation of lists of books suitable for Unitarian Sunday-school libraries. Books received from publishers are carefully examined, and those approved by five readers are placed on the Catalogue of the Commission."

Annual lists have been issued every May since 1866; and a consolidated and revised catalogue made from these lists was printed in 1886. Catalogues can be obtained at the office of the Unitarian Sunday-school Society, 25 Beacon street, Boston.

Miss M. H. Brooks, President; Mrs. F. H. Lee, Secretary; Miss C. G. Soule, Librarian.

CHURCH BUILDING LOAN FUND.**ORGANIZED 1885:** By the A. U. A. and National Conference.**OBJECT:** To aid Unitarian Societies in the erection of churches.

OFFICERS: The Trustees of the Fund are elected by the Directors of the A. U. A.; but in the transaction of business, the Trustees are an entirely independent board.

All business communications should be addressed to the Secretary, at Brookline, Mass.

RULES.

1. The Officers of this Board shall be a President, a Secretary, a Treasurer and a Standing Committee of three, to receive and report applications for aid;—these officers to be chosen annually.
2. The Board shall meet annually in the month of May, during anniversary week, and at other times, according to its own votes or the call of its officers.

3. No money from the fund held by this Board shall be bestowed as a gift, and all loans from the same shall be made on adequate security.

4. No money shall be loaned except by consent of seven of the nine Trustees.

5. No change shall be made in the conditions of any loan or in the terms of its repayment except by unanimous consent of the full Board of Trustees.

6. No money shall be loaned until the act of incorporation of the Society applying for aid, and the plan of the building it proposes to erect, have been submitted to the Trustees and approved by them.

7. Not more than half the whole value of a building and the land on which it stands shall be loaned from this fund; nor shall any loan be made unless it suffices to clear the property of all other indebtedness.

8. Sums not exceeding \$5,000 may be loaned from this fund, with or without interest, as shall be determined in each case; but, in every case, provision shall be made for the annual repayment of a certain fixed portion of the sum loaned, as may be agreed upon.

9. In return for every loan, the Trustees shall take the note of the Society, with such personal endorsement or guarantee thereof as they shall deem satisfactory, said note to be secured also by a mortgage on the church property; and in no case shall the Trustees suffer default to be made without proceeding to legal measures for the collection of the debt.

TRUSTEES, (January 1, 1888).

Hon. George S. Hale, Boston, Mass.	President.
Rev. Howard N. Brown, Brookline, Mass.	Secretary.
Charles H. Burrage, Boston, Mass.	Treasurer.
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Rev. Grindall Reynolds, Concord, Mass.	

Henry W. Putnam, Boston, Mass.
J. Harsen Rhoades, New York, N. Y.
Rev. George A. Thayer, Cincinnati, Ohio.
Rev. George Batchelor, Wellesley Hills, Mass.

Standing Committee.

Rev. Brooke Herford, Rev. Grindall Reynolds, Rev. Howard N. Brown.

UNITARIAN CHURCH TEMPERANCE SOCIETY.**ORGANIZED, 1886.**

OBJECT: "To enlist our churches in Temperance work, and to assist in forming Temperance societies."

METHODS: "It works upon the broadest principles, encouraging Temperance workers everywhere to unite, whatever special opinions they may hold. It does not regard the Pledge method as essential, but recommends as useful Declarations of membership limited to a definite time, with opportunity for renewal, or such as may be surrendered upon deliberate change of purpose. It regards Total Abstinence as the wisest rule for personal habits and for teaching. It emphasizes personal responsibility, the value of Temperance education, the need of removing the temptations to which men are exposed, and of substituting innocent amusements and useful occupations for the attractions of the saloon. The spirit which it seeks to illustrate is that of the words, 'Bear ye one another's burdens and so fulfill the law of Christ,' and 'Let every man be fully persuaded in his own mind.'"

BRANCH SOCIETIES: "It is composed of branch societies formed in sympathy with its general purpose either in churches or Sunday-schools. Each branch follows its own plan of organization and work, the office of the Central Society being simply advisory." Each branch may be represented at its biennial meeting by two delegates.

BIENNIAL MEETING, in connection with the National Conference. Special meetings as called.

PUBLICATIONS AND HELPS: The Society has published pamphlets suggesting methods of work, membership cards, etc., and "Temperance Services and Hymns" (price 10 cents). For publications address the Secretary, 25 Beacon Street, Boston.

OFFICERS.

Rev. C. R. Eliot, Boston, (Dorchester)	President.
W. H. Baldwin, Boston	Vice-President.
Rev. J. L. Marsh, Winchester, Mass.	Secretary and Treasurer.

Directors.

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Mrs. W. S. Crosby.	Mrs. P. R. Wright.
Miss M. J. May.	Mrs. C. J. Ames.
Rev. A. G. Jennings.	Rev. J. L. Jones.

Rev. L. Clark.

NATIONAL BUREAU OF UNITY CLUBS.**ORGANIZED, 1887.**

OBJECT: "To form a Union of Unity and other clubs for mutual sympathy and assistance in plans and work."

MEMBERS AND DELEGATES: "Any club paying a sum of not less than five dollars a year into the treasury of this Bureau shall become thereby a member upon the acceptance of the Board of Directors; and shall be entitled to a representation of one general delegate and one additional delegate for every twenty-five members."—Two copies of all publications of the Bureau will be sent to all clubs that are members or that desire them.

ANNUAL MEETING, in Boston in Anniversary Week.

OFFICERS.

Rev. Edward E. Hale, Boston, Mass.	President.
Rev. J. Ll. Jones, Chicago, Ill.	
Rev. C. W. Wendte, Oakland, Cal.	{ Vice-Presidents.
Rev. Edward A. Horton, Boston, Mass.	
Rev. G. M. Dodge, East Boston, Mass.	Recording Sec'y.
Rev. A. J. Rich, Fall River, Mass.	Cor. Sec'y for east.
Miss E. E. Gordon, Sioux City, Iowa	Cor. Sec'y for west.
Rev. Eber R. Butler, Boston, Mass.	Treasurer.

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For three years.

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For one year.

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Literary Board.

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III.

OTHER ORGANIZATIONS.

THE SOUTHERN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Organized 1884.

Arthur B. Rose, M. D., Charleston, S. C.	President.
J. R. Hodge, Atlanta, Ga.	Secretary and Treasurer.

THE PACIFIC COAST CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Organized 1885.

Horace Davis, San Francisco, Cal.	President.
Rev. C. W. Wendte, Oakland, Cal.	Secretary.
C. A. Murdock, San Francisco, Cal.	Treasurer.

FOURTEEN LOCAL CONFERENCES.

In New York and the New England States.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

ADMISSION: Graduates of some college, or persons who shall give evidence of an education equal to that of college graduates, will be admitted as candidates for the degree of D. B. Persons not having such education may be admitted as special students on giving evidence of a good English training, and passing examination in some of the Greek and Latin classic authors and in the Greek of the New Testament.

Students may attend without extra charge any exercises for which they are fitted in other departments of the University.

EXPENSES: Instruction, \$50.00 per year. Room, \$35.00 to \$75.00 a year. Board in Cambridge, about \$4.50 a week. Pecuniary aid is furnished to students who need such help and whose character and scholarship justify it.

For information apply to the Dean of the Faculty, Prof. C. C. Everett, Cambridge, Mass.

Charles W. ELIOT, LL.D., President.

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PA.

ADMISSION: The School is open to young men and women desiring education for the Christian ministry.

EXPENSES: Tuition and use of books free to all. The necessary expenses for the academic year are from \$200 to \$250. Students who need aid receive it from beneficiary funds.

For information apply to the President.

Rev. A. A. LIVERMORE, President.

UNITARIAN PERIODICALS PUBLISHED IN THE EAST.

THE CHRISTIAN REGISTER.

A weekly of sixteen pages, published at 141 Franklin St., Boston, Mass. Price, \$3.00 a year. Rev. S. J. BARROWS, Editor.

The *Christian Register* aims to be a religious journal, a family journal, a literary journal. Many prominent writers write for it. "Its motto is 'Liberty, Holiness and Love.' It stands for love to God and love to man, for freedom in inquiry, for reason and faith in religion, for the broadest principles of fellowship, for devout worship, for ethical and spiritual truth. Although independent of all ecclesiastical organization, it has always been, and still is, an exponent of American Unitarianism, which it regards as that free and progressive development of historic Christianity which seeks to realize universal ethics and universal religion.

EVERY OTHER SUNDAY.

An illustrated fortnightly, published by the Unitarian Sunday-school Society, 25 Beacon St., Boston, Mass. Price, 40 cents a year. Rev. H. G. SPAULDING, Editor.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE.

A monthly, published at 141 Franklin St., Boston, Mass. Price, \$3.00 a year. Single numbers, 30 cents. Rev. J. H. ALLEN, Editor. (Editor's address, 25 Beacon St., Boston.)

BOSTON YOUNG MEN'S CHRISTIAN UNION.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The objects of this organization are: 1st. To furnish to the young men of Boston and vicinity a place of pleasant resort, where they will meet agreeable companions, and where the influences will be beneficial and elevating; 2d. To provide them with opportunities for self-improvement and healthful recreation, at little or no expense; 3d. To give them opportunities to do good by engaging in charitable and benevolent work.

The rooms, at 18 Boylston Street, are open every day, Sundays included, from 8 A. M. to 10 P. M.

Membership for one year, one dollar; subscription membership, five dollars a year; for life, twenty-five dollars. All young men residing in Boston and the vicinity are cordially invited to become members of the Society.

Board of Directors.—William H. Baldwin, President, office at the Union Rooms; Henry H. Sprague, Vice-President; William B. Clarke, Secretary; William L. Richardson, Treasurer; Calvin G. Harthshorn, George Peirce, Walter H. Dugan, Edward A. Church, John H. Edwards.

Trustees of Permanent Fund.—Hon. Samuel C. Cobb, Chairman; William Endicott, Jr., Treasurer; William H. Baldwin, Secretary; Samuel Wells, Edwin L. Sprague.

THE CHANNING CLUB, BOSTON, MASS.

ORGANIZED MARCH 26, 1887.

Its objects are the promotion of greater intimacy among the younger generation of Unitarians, the concentration of effort and action, and the furtherance of the general interests of the denomination. Membership is limited to one hundred, and any regular attendant at one of the Unitarian churches of the Suffolk Conference is eligible. There are four regular meetings, on the first Wednesday of November, January, February, and April, the latter being the Annual Meeting, at which officers are elected who begin their term of service in November.

The officers of the Club are as follows, together constituting a COUNCIL, for its control: Henry F. Miller, President; Curtis Guild, Jr., and Frank A. Davidson, Vice-Presidents; James H. Humphreys (12 Post-Office Square), Treasurer; George Peirce (70 Water Street), Secretary; Executive Committee, Henry F. Howe, Frank B. Thayer, James N. North, Edwin J. Lewis, Jr.

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

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Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

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Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

The Wisconsin Conference.—It was a pleasant though not large meeting that gathered in All Souls church, Janesville, May 22-24, to attend the semi-annual session of the Wisconsin Unitarian Conference. Representatives of the movements at Arcadia, Baraboo, Cooksville, Evansville, Janesville, Helena Valley, Madison, Menomonie and Milwaukee were present. Gilmanton, Kenosha and Reedsburg were the only places where Unitarian work is now being done not represented. Menomonie, Evansville and Reedsburg were new places, and Monroe appeared in awakened life. The opening sermon was preached by Mr. Batchelor, of the American Unitarian Association. It was on the "Significance of Small Things," and was listened to with interest by a good audience. On Wednesday morning Rev. Mr. Buckley of Monroe read a thoughtful paper on the "Dogma of Infallibility." This was followed by reports from the churches, led by Mr. Owens, of Arcadia. Hopefulness and a fair amount of prosperity seemed to be the lot all around. This was followed by a report on the Post-office Mission work by Mrs. Savage, of Cooksville. In the afternoon three papers of a practical and suggestive character followed each other in too rapid succession, viz.: Parish Meetings, Club Work and Confirmation Classes, by H. M. Lewis, Esq., of Madison, J. H. Crooker and T. B. Forbush, respectively. The last paper was the only one that received discussion, because it was the last one, and there was no time for the others, but all were exceedingly timely and suggestive. In the evening a large audience of old-time friends and parishioners gathered to hear Mr. Jones, of Chicago, preach on "Is There Hope for the Hopeless?" Our reporter had to leave Thursday morning before the closing session, which was to consist of an address by Prof. C. F. Niles, of Monroe, and one on "Does the Propagation of Truth Need Organized Effort," by the Rev. H. D. Maxson, of Menomonie, and the transaction of unfinished business.

Hinsdale, Ill.—On Thursday, May 24, the Chicago Women's Unitarian Association met by invitation at the Unitarian church at Hinsdale. One hundred and twenty-five ladies from Chicago were present, and twenty-five from the Hinsdale Society. The

party was met at the train by the minister, W. C. Gannett, and conducted to the church, where a bountiful lunch was awaiting it. At two o'clock the Association was called to order by the President, Mrs. E. W. Conger. A paper on "Chivalry" was read by Mrs. Kate Gannett Wells, of Boston, which was briefly discussed by Rev. Augusta Chapin, of Oak Park, and Rev. Florence Kollock, of Englewood. Mrs. J. M. Ware moved a vote of thanks to Mrs. Wells for her paper and for her visit to Chicago. The president announced that, owing to unforeseen hindrances, the meeting at Oak Park, which had been planned for June 6, was indefinitely postponed. At 3:30 p. m. the meeting adjourned and the ladies returned to the city, feeling that the beauty of the day, the loveliness of the place, and above all the hearty welcome and charming hospitality of the Hinsdale people had made the meeting a memorable one in the history of the Association.

Boston.—A larger concourse than is usual attended this year our anniversary meetings.

—The Secretary of the American Unitarian Association reported the lifting of the new societies in Pittsfield, Mass., and Harlem, N. Y., to be the present nearest duty of our denomination after sustaining the current work.

—The morning Conferences were markedly devotional and earnest.

—A strong demonstration was made in favor of open pews and a general voluntary contribution to pay expenses of a church.

—Visiting clergymen were delightfully entertained by the "Boston Association" at vestry of Arlington street church.

—Of course the Music Hall Festival, even bereft of very many time-honored names, was a great success, both in the enjoyment and in its usefulness as a strong bond of union between clergymen and their parishioners.

—The experiment of a Sunday-school gathering in Tremont Temple was a success—no doubt to be annually repeated.

—The National Bureau of Unity Clubs is now very generally regarded as a permanent organization—one to grow into great uses. Its meetings this week were well attended and enthusiastically enjoyed.

Iowa.—The following words from a Universalist we gladly quote and endorse as exemplifying the broad spirit that should distinguish all workers for the good, the true and the beautiful in religious life. "The Unitarians have a number of good churches in this state, and some noble men and women to minister to them in the pulpit and in the pastoral relation. I have been in hopes we could have a Union Conference of Unitarians and Universalists here to talk over important subjects, and how we could strengthen each other and the general cause of liberal Christianity by mutual fellowship and co-operation. We are too much separated in our labors and fellowships for people that believe in essentially the same things."

La Porte, Ind.—It is stated that Prof. Hailman has felt constrained to resign the position he so ably filled as Superintendent of the Public Schools of La Porte, on account of the opposition of the saloon element and that of bigoted sectarianism combined. This so aroused the indignation of both scholars and teachers in the schools that a procession two thousand strong marched through the streets to the house of the beloved teacher to express their high regard and loyalty. It is believed that the School Board will refuse to accept his resignation.

Oakland, Cal.—Rev. C. W. Wendte will take a month's rest this summer, instead of doing missionary work, as heretofore. Rev. Dr. Horatio Stebbins has kindly consented to

go north and aid the young societies in Seattle and Tacoma, W. T., during June. The Oakland pulpit will be supplied by Mrs. Julia Ward Howe and others.

—Samuel Collyer, son of Rev. Robert Collyer, is about to remove to Tacoma, W. T., having been elected cashier of a leading banking institution of that city.

St. Paul, Minn.—The Business Women's Club, planted amid the snows of last winter, has begun to leaf and bud like a willow stock with these spring days. "Open daily to help women gain employment. Open Monday and Thursday evenings for friendly meetings and classes. Membership, 25 cents a month. Class fee, 5 cents a lesson. French, German, singing, Shakespeare, Physiology, and drawing taught. It is pleasant to recognize in the officers' and teachers' names so many acquaintances of UNITY.

—Unity church, following a good precedent of its own, has already paid into the treasury of the Western Conference the full amount of its contribution, \$125 for the current year.

Bloomington, Ill.—Rev. Henry A. Westall, of Bloomington, called and spent the day at headquarters on his way East. He filled the pulpit of N. M. Mann, at Rochester, N. Y., May 27, and goes on to participate in the festivities of Anniversary week in Boston.

Chicago, Third Church.—Rev. C. L. Bartlett, of Sioux Falls, Dak., supplied the pulpit of Rev. James Vila Blake, on Sunday morning, May 20. Her sermon was highly appreciated and she left a most pleasing impression on the minds of the audience.

Cleveland, Ohio.—The Secretary of the Western Conference preached in Unity Church, Cleveland, on Sunday, May 27. The congregation showed its faith by its works, in raising \$150 in a few minutes for the current expenses of the Western Conference.

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." MRS. G. E. SIMMONS, Cohoes, N. Y.

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Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

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"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

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100 Doses One Dollar.

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What terrible visions this little word brings before the eyes of the nervous.
**Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration,**
 All stare them in the face. Yet all these nervous troubles can be cured by using

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Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.

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"The Moral Relations of Men and Women to each other."

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Box office opens June 4th. 2,000 packages of Equal Purity and Equal Suffrage leaflets given away. No seats held after 2:15 P. M. Obtain your seats early.

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for your labor, and more, can be earned in a short time if you at once write to Hallett & Co., Portland, Maine, for information about work which you can do and live at home, whatever your locality, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Hallett & Co. will start you. Capital not required. All ages. Both sexes. All particulars free. Those who are wise will write at once and learn for themselves. Snug little fortunes await every worker.

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Published from the Office of UNITY, 175 Dearborn Street, Chicago.

Post-paid, 1 Cent each; 30 to 60 Cents a Hundred.

1. Unitarian Affirmations. (60 cts. a hundred.)
2. A Blessing on the Day. By W. C. Gannett. (60 cts. a hundred.)
3. A Book-Shelf of the Liberal Faith. (30 cts. a hundred.) Twenty-four books described, with prices.
4. The Art of Married Life. By George S. Merriam. (60 cts.)
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11. Channing, and the Unitarian Movement in America. By W. C. Gannett. (60 cts.)
12. The Manliness of Christ. By J. Ll. Jones. (30 cts.)
13. Blessed be Drudgery! By W. C. Gannett. (60 cts.)
14. Deathlessness. By J. Ll. J. and W. C. G. (60 cts.)
15. A Tract Directory. Prepared for the use of Post-Office Mission Workers. (60 cts.)
16. How we Got the Temperance Society in the Church. By W. C. Gannett. (60 cts.)
17. The Things Most Commonly Believed To-day among us. The declaration of fellowship and faith adopted by delegates at the Western Unitarian Conference in Chicago, 1887. (30 cts.)

ANNOUNCEMENTS.**CHICAGO CALENDAR.**

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, June 10, services at 11 A. M.; 7:30 P. M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, June 10, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, June 10, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, June 10, services at 11 A. M.; subject, "Wait on the Lord." Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, June 10, services at 10:45 A. M.

To the Friends of Unity:

A distinguished philanthropic English-woman visiting in America, before returning to her native country sent us a sum of money to purchase UNITYS for those unable to buy them, expressing her deep personal interest in the work we were doing.

A few days since a subscriber to UNITY wrote of it: "It is one of my chief sources of inspiration. I hardly thought I could afford to send for the bound volumes advertised, but I can't do without them."

Within a few days, from another reader of UNITY: "I can not tell you how I enjoy that paper; it always comes to me like a visit from a dear friend, one who is living a true life."

And again of UNITY: "I have been wondering whether I could do anything out here to enlarge its circulation. . . . If I can be useful in any way I will consider it a privilege and telling me of it a favor."

The good words constantly coming in have suggested to us, in answer to the last inquiry above, the plan here proposed. On the blank lines of the subscription blank printed on second page of cover write the names and addresses of any who would like to try UNITY for five weeks, enclosing for each name 10 cents. If you know of many who would take advantage of this trial offer, secure from us and distribute among your friends a package of small printed envelopes (furnished free on application) with space for name and address, in which each of your friends can forward to you the 10 cents, with address, you reforwarding the total sum to us, with the addresses plainly written.

Salt rheum, with its intense itching and burning, is cured by Hood's Sarsaparilla. Many who were formerly severe sufferers have reason to thank "the peculiar medicine" for cures effected.

SATURDAY, JUNE 9TH, will be the occasion of the last address in America of Mrs. L. Ormiston Chant, the noted English reformer. The announcement can be found in another column.

**THE ALLIANCE LECTURESHIP.
FOR INSTRUCTION IN MORALS AND RELIGION.**

The above is the title of an organization recently formed in Chicago, under a self-perpetuating Board of Management with the following officers elected for the first year: President, Mrs. Wirt Dexter; Vice-Presidents, A. O. Butler and Julius Rosenthal; Secretary, Mrs. W. C. Gannett; Treasurer, Mrs. Ellen T. Leonard. The aim of the Alliance is indicated in its name. Its methods

will be the sustaining of such lectures as it may be able to command upon the vital questions of progressive religious thought and practical morality.

An available room has been secured for the year in the Art Building, corner of Van Buren street and Michigan avenue. Arrangements are nearly completed for the first term, which will consist of nine weeks' institute work, beginning about the middle of October. At least five courses, of nine lectures each, will be given, each lecture followed by conversation and discussion. The following topics will be discussed: "Old Testament Literature," "Ethics, Theoretic and Practical," "Charities and Reforms," "Theism," "The Gospels," "The Epistles, and the beginning of Christianity," "The Possible American Church." Among the lecturers it is expected to secure Professor Swing, Dr. H. W. Thomas, Rabbi E. G. Hirsch, William Salter, W. Alexander Johnson, W. C. Gannett, J. Vila Blake, David Utter and others.

The attention of young men and women, who are interested in these studies as post-graduate studies, Sunday-school teachers and superintendents, Post-office Mission workers, and those who desire to prepare themselves for the ministry, is solicited, and attendance invited.

A full schedule, giving topics, dates and prices will be printed soon. Apply to the Secretary, Mrs. W. C. Gannett, Hinsdale, or to the UNITY office, 175 Dearborn street.

THE HILLSIDE HOME SCHOOL

situated in Helena Valley, near Spring Green, Wis., aims to provide home guardianship and thorough training. It seeks to produce healthy bodies, healthy minds and self-reliant, reverent characters. The capacity of the school is limited to about twenty. For particulars apply to the principals

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References.

William C. Gannett, Hinsdale, Ill.
 Prof. William F. Allen, Madison, Wis.
 Rev. Eliza T. Wilkes, Sioux Falls, Dak.
 Rev. John C. Learned, St. Louis, Mo.
 Jenkin Lloyd Jones, Chicago, Ill.

Next week's UNITY will contain Rev. M. J. Miller's Conference sermon, also a supplement giving Mr. Chadwick's poem read at the Emerson memorial service. Extra copies will be mailed for \$2.00 a hundred if the order is received on or before Tuesday, June 14, otherwise the price will be five cents each without discount.

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UNITY.

JUNE, 1888.

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